THE GOSPELS INTERWOVEN.

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GOSPELS INTERWOVEN:

A Narrative of our Lord's Earthly Ministry;

COMPILED AS FAR AS POSSIBLE

VERBATIM FROM THE ACCOUNTS OF THE FOUR EVANGELISTS:

WITH

SOME EXPLANATIONS OF THEIR APPARENT DISCREPANCIES.

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PREFACE.

THERE are so many "Harmonies of the Gospels" published that it seems almost necessary to apologise for offering another. My apology is shortly this:

All the Harmonies that I have seen or can hear of are either more or less paraphrases of the Sacred History; in other words, a translation of Divine Writings into human, or else arrangements of the contents of the four Gospels in parallel columns. In the first, as it must be in such a case, the translation is so inferior to the original, that one feels as it were offended while one reads. Besides, in such a paraphrase, much must be put in to connect the narratives together, and much omitted in the way of details too small apparently to be translated, and yet adding much to the story-picture set before us; and after all the style is so different from the book itself, that it often seems to hinder more than it helps. In the second kind, one is often confused by the differences in the accounts being made so much the more conspicuous without any explanation; and while we perceive that difference is not necessarily contradiction, yet the effort to reconcile them breaks the threads of the story in one's own mind, and mars the profit of the reading.

Then the bulk and consequent expensiveness of most of these books put them beyond the reach of many who would be very glad of some help in the study of the Scriptures: and to many again their very learnedness makes them the more puzzling.

I am not myself by any means a learned person, nor is my book meant for such; but I have so often wished to meet with such a work as this, and so often heard also of others wishing the same, that at last, in dependence upon Him who alone giveth learning to the learned, and who sometimes "ordaineth wisdom out of the mouth of babes" in Christ, by making use of those who seem humanly the most unfitted to be the means of good in His hand, I have myself attempted to do the work which I would fain have found accomplished by some other person.

Years, and much illness, and quiet study of the precious Word have only made me love that Word more and more; and still the more I search it the more I find the saying true, that Holy Scripture is its own best interpreter. Yet one has not always the time, nor have invalids always the strength, to seek out the passages which illustrate each other; nor the power to discern the solution of the many apparent discrepancies which, when fairly examined, are no discrepancies at all. And again the searching itself, and the turning from one place to another, often seems to break the story into fragments, instead of joining all into one harmonious whole. And yet some such help is often very desirable for us unlearned people, for many a time we hurt our feet with stumbling at some imaginary difficulty which farther searching, if we knew how, would put wholly out of our way.

May it please Him who hath caused all Holy Scripture to be written for our learning, "in whom is no darkness at all," and who hath revealed His Gospel "unto babes," to accept and bless this labour of love, that it may be a help to some of His "little children."

August, 1870.

INTRODUCTION.

THERE are two or three points which, if we keep in mind, will often assist us greatly in finding the solution of apparent difficulties in the four Gospels.

In the first place, they are not a full narrative, but an abstract, and often a highly condensed abstract,* of the facts narrated; so that a sermon, or a conversation, or an event, which may have occupied some hours at the time, may perhaps be related in but a few verses. It is impossible to read, for instance, the accounts of our Lord's conversation with Nicodemus (John iii.), or His sermon at Nazareth (Luke iv. 16, &c.), without feeling that the leading points alone are given, and no others added but such as seemed indispensable to explain these, or to connect them together. And as it is thus with incidents which only one evangelist relates, so we cannot doubt it is with others: only, as is natural it should be, very often one mentions one part of these immaterial details, and one another. Thus Luke says (chap. v. 30), the scribes and Pharisees asked the disciples, "Why do *ye* eat," &c., while Matthew ix. 11, and Mark ii. 16, say it was at Jesus Himself they murmured (book iv. par. 19); and again Matthew xx. 30, &c., speaks of two blind men, while Mark x. 46, &c., and Luke xviii. 35, &c., only mention the one that was healed (book v. par. 74). In such cases I have put in all I could find recorded by any of the historians, and

* Perhaps in accordance with John xxi. 25.

have invariably found that while sometimes great light is thrown upon the matter in hand by these different particulars, there is never any real contradiction in the accounts.

I would, if I may be permitted, use an illustration from very common-place life. Take any four truthful and intelligent children who have been to the same "Sunday School treat," and ask them separately for a history of the day. Their accounts will differ, and may even seem conflicting, taken separately; but when you come to confront the four together, you will find them all quite true, only each one has described what most impressed or interested him in the day's events; and perhaps one will mention one thing first, and one another.

Another point is that the Evangelists do not in general take, or profess to take, any great pains about the sequence of the events they relate. Some commentators have indeed laid stress upon St. Luke's remarks in his preface to his gospel (Luke i. 3); but it is to be noted that he uses the same expression 'in order' in *v.* 1 of other writers from whose 'order' he greatly differs. In fact, the context seems rather to signify 'in an orderly manner,' *i. e.*, by writing, and in a set history, instead of orally, and by fragments at a time, as was usually done by teachers in those days. And we find that he himself disregards the chronological order in several cases, as for instance in chap. iii., where our Lord's baptism by John is related *after* John's imprisonment, though in the very nature of things it must have preceded it; and others. In some few instances only the sacred writers do expressly mention the comparative dates of the different circumstances; but this is but seldom, and when it does occur the accounts never jar.

But more frequently one historian gathers together a number of anecdotes, as it were, as if one reminded him of

another and another, without apparently thinking it necessary to arrange them particularly in their order of time; and sometimes one will go back again over the ground, as if to supply something that was omitted in its proper place; or will anticipate something which seems appropriate to what he is now relating, as in Mark xvi. 1, &c., and 9; Luke xxi. 37; Matt. xxvii. 53, &c.

I have endeavoured, with some help from kind friends, to arrange these incidents, as far as I could, in the places to which they seemed most likely to belong; but after much labour I find it impossible to be sure of this in many cases. But there are two considerations which keep me from being much distressed at my failure to secure accuracy in this respect: one is, that since, so far as I can find, no two compilers of Harmonies agree together, so no one can possibly agree with them all; and therefore, after all, readers must judge for themselves, if they care to do so, which arrangement seems most nearly the correct one: and the other is, that if the sequence had been of any real importance the Spirit of Inspiration would never have left it doubtful.

If any learned persons should look through my work they will doubtless think many of the notes trivial: "Everybody knows so-and-so." But it is not intended for the learned, but for the unlearned, and for all those who love the Book of God, but who cannot obtain, or perhaps understand, the erudite volumes I have spoken of. The very simpleness of these apparent difficulties prevents teachers in general from perceiving that they *are* difficulties to those who have not had much opportunity of study; and therefore those things which puzzle such persons most are precisely those which are left unexplained. I have not put in one single note without knowing that one person or another has wished for explanation on that special point.

I have divided the main body of the history into first, second, and third years of our Lord's public ministry, as being more convenient than having one long chapter or book of the whole, and because I had always supposed it was an historical fact that His ministry did occupy that period of time. But I have since been informed that this also is a subject of controversy with scholars; and yet that there is so much in favour of the belief that it did so, that the decision may well be permitted to stand, with the explanation, that it is by no means put forth as a certainty.

With regard to that much-contested point, the 'verbal inspiration' of the Holy Scriptures, I would with all reverence, in comparing earthly things with heavenly, take another illustration from every-day life. A series of events has happened (we will say) in my family history, of which I am anxious to preserve a record; but yet, for reasons of my own, I do not choose to write the record myself. I recount the story to four of my children (whether separately or together matters not), and bid them write it carefully out, and shew the MSS. to me. They, assisted by their own memory, for that they also were present during the transactions referred to, make out their separate copies accordingly, and bring them to me. I examine them; and while I do not interfere with their manner of expressing themselves in unimportant particulars, yet I do so far correct them as not to allow a single word that is untrue or wrong in any way; nor yet do I suffer the omission of any important detail. Thus the story goes forth with my authority and sanction; and yet I do not dictate the exact expressions; nor, when it was not really needful, think it necessary to require from them the exact sequence of many unconnected details, whose significance did not depend on their situation in the written history.

I cannot help making one more remark. When I began this work I quite expected I should find it necessary to interpolate at least some short passage in many places, in order to make mere sense out of paragraphs cut out of separate books, and only laid together. I am myself astonished to find there has been almost no need for such interpolation at all: scarcely more than an 'and' or a 'but' all through. And this seems to me a most singular and incontrovertible proof of the divinity of the whole. Take *any* other histories of one event—say of the Crimean war, or the biography of any well-known character—and see if it would be possible to weave them together thus, to say nothing of the contradictions, greater or smaller (and far greater than any of the apparent ones in the Sacred Writings), that would inevitably be found in any such compound narrative by any human writers. And nothing can account for the perfect harmony in every way of these four Books of the Gospels, written by such different men, at such different times, and under such different circumstances, but the fact that One unforgetting and unerring Being inspired and overruled the writing of all.

I will conclude these remarks with two extracts from works which I have only met with since all this was written.

"A Harmony of the Gospels in strict chronological order is impracticable. We cannot possibly work it out with anything like scientific certainty, for this plain and obvious reason, that with the exception of the beginning and end of the narratives, which as connected with a biography necessarily correspond, the Evangelists do not write chronologically: each of them has his own distinct plan and system of arrangement, and this so independent of chronological order, that if we attempt to put them together in such an order, we shall find ourselves entangled in inextricable

difficulties. As a good man said once, it is 'spending time and strength in trying to make four men agree that never quarrelled.'"—Rev. E. A. THOMSON.

"The Gospels, and especially the first three, can in no sense be regarded as methodical annals. It is therefore difficult, and perhaps impossible, to so harmonise them as to arrive at certain and satisfactory results. There is often no definite note of time, and then we can only proceed upon conjecture, founded upon careful comparison of all the circumstances.

"It is the aim of the present work not so much to ascertain and fix the true and precise chronological order (although this object is not neglected) as to place side by side" [or rather to weave together] "the different narratives of the same events, in an order which may at least be regarded as a probable one; and by so doing to . . . make the Evangelists their own best interpreters, to show how wonderfully they are supplemental to each other in minute as well as important particulars, and in this way to bring out fully and clearly the fundamental characteristics of their testimony—UNITY IN DIVERSITY."—*From* DR. ROBINSON'S *Introduction to his Notes*, as quoted in the Religious Tract Society's preface to their edition of his *Harmony of the Gospels, in Greek*, a work of whose existence I was not aware till mine was completed.

N.B.—The numbering of the verses has been retained according to the ordinary Testaments, in order to facilitate reference to the various writers. Where a verse is made up of fragments of two or three of the original ones, the number is given which belongs to the commencing portion of it.

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Book I.

THE BIRTH OF OUR LORD.

1. John i. 1–14.

IN the beginning[1] was the Word,[2] and the Word was with God, and the Word was God.[3]

2 The same was in the beginning with God.[4]

3 All things were made by him;[5] and without him was not any thing made that was made.

4 In him was life;[6] and the life was the light of men.[7]

5 And the light shineth in darkness; and the darkness comprehended it not.[8]

6 There was a man sent from God,[9] whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

2. Luke i. 5–25.

5 There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous

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[1] Gen. i. 1. [2] Rev. xix. 13.
[3] Phil. ii. 6; John v. 17, 18, &c.; John viii. 58, x. 30, xvii. 5.
[4] Pro. viii. 22–31; Gen. i. 26.
[5] Isa. xliv. 8, xlv. 6, 12, 18, 21, 22; xlviii. 13; Job ix. 5–10, xxvi. 6–17.
[6] Deut. viii. 3; Job xii. 10, xxxiii. 4; Psa. xvi. 11, xxxvi. 9; Pro. viii. 35; Hos. vi. 2; Amos v. 4.
[7] Gen. i. 3; Num. xxiv. 17; Job xxxvi. 32; Psa. iv. 6, xxvii. 1, lxxiv. 16, cxviii. 27, cxix. 105; Isa. lx. 19, 20; Dan. ii. 22; Mal. iv. 2.
[8] Gen. i. 2. [9] Mal. iii. 1.

before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the Fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

3. Luke i. 26–38.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her,

Fear not, Mary: for thou hast found favour with God.
31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
37 For with God nothing shall be impossible.
38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

4. Luke i. 39-56.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
40 And entered into the house of Zacharias, and saluted Elisabeth.
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.
43 And whence *is* this to me, that the mother of my Lord should come to me?
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things; and holy *is* his name.
50 And his mercy *is* on them that fear him from generation to generation.
51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats, and exalted them of low degree.
53 He hath filled the hungry with good things; and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of *his* mercy;
55 As he spake to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.[1]

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[1] These words do not necessarily imply that Mary returned before the birth of John. This is hardly likely; for as it was in "the sixth month" that the angel went to her, and as she "abode with her [Elisabeth] about three months," we may

5. Luke i. 57–80.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to cir-

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reasonably suppose that this supernatural event took place before her stay there was concluded. The Lord, no doubt, ordered it on purpose for her, that her own faith might be strengthened by it, and by the inspired utterances of Elisabeth and of Zacharias; and her heart sustained also to endure the trials to which her peculiar circumstances could not fail to expose her.

And here I cannot but remark that, viewed in this light, the visit of Mary to "her cousin Elisabeth" will appear to be of far greater significance than we generally suppose. Her mind would naturally be almost overwhelmed with emotion, after the astonishing announcement to her: joy, awe, fear, and still—without unbelief—wonder, how so great a thing could possibly be true for her, would fill her soul with contending feelings. Nor would the anticipation of much sorrow be absent from her mind; for who would "believe her report?" (Isa. liii. 1) and in the eyes of those who did not, what would be her position? She would have to endure the greatest trial a true woman *can* endure—the loss of her fair name and honour, the disgrace of being reckoned among the "fallen."

Nor is this a vain supposition; for we find that even Joseph, her betrothed husband, who must have known her holiness of character, and her purity of mind and life, so utterly rejected her story, that he was on the point of repudiating her altogether—not in a moment of passionate pride, but evidently because he thought it was his duty so to do. For we are expressly told that he was "a just man;" and undoubtedly he was a kind one also, from his desire to shield her as much as he could; but "while he thought on these things," he pondered whether he *might* "put her away privily," or whether he ought not to "make her a public example," and let her bear the shame which apparently her own sin had brought upon herself. The Lord had mercy on his afflicted servant, and saved her by another miracle from this deep trial, even by sending an angel to Joseph with a direct message from himself. (See Matt. i. 20, 21.) But it does forcibly suggest to us what cruel condemnation, what bitter scoffings she would have to endure from the many who would not believe either in his vision or hers.

One can hardly resist the thought, that this distressing anticipation must have presented itself to Mary; for we find that as soon as she was satisfied that the angel's message was a true one, the answer of her meek and lowly spirit is not one of exultation and praise that the honour coveted by all pious Jewish women for centuries should be at last bestowed upon her, but of patient and resigned submission: "Behold the handmaid of the Lord; be it unto me according to thy word." If the words of the Lord Jesus had been spoken at that time, she would have quoted them —"Thy will be done." (Matthew xxvi. 42.)

In this state of mind "she arises and goes in haste to Elisabeth"—that aged saint whose deep piety, matured judgment, and, doubtless, tender friendship for her, would emphatically indicate her as more likely to give her sound advice and true comfort than any one else she knew; and whom besides the angel's communication concerning her would naturally induce her to visit and to commune with her of the wonderful dealings of the Lord with them both. And again we find that he by a miracle sent her the cordial she needed in the prophecy that burst by inspiration from Elisabeth's lips, proclaiming, before Mary could even tell her errand, that the humble maiden was "blessed among women," and should be the "mother of the Lord;" and then Mary's full heart responds, with a song of praise to him "who hath regarded her low estate," and she rejoices in the consoling assurance, that though friends and enemies may join to scoff to-day, yet in the end "all generations shall call her blessed." "Whom the Lord loveth he chasteneth." We see through all the sacred writings, that those who are appointed in the end to any great eminence, are prepared and made meet for it by discipline and trial beforehand. And we need not marvel if she who was to receive the highest honour that could be conferred on any creature of God should be—even as her divine Son, the "Captain of our salvation," was "made perfect through sufferings"—prepared for that glorious honour by sorrow and by the dishonour of the world.

cumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed,* and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our Father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

6. Matt. i. 1-17.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and

Jotham begat Achaz; and Achaz begat Ezekias;
10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

7. Matt. i. 18-25.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.
20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

8. Luke ii. 1-20.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.
2 (*And* this taxing was first made when Cyrenius was governor of Syria.)
3 And all went to be taxed, every one into his own city.
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
5 To be taxed with Mary his espoused wife, being great with child.
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
8 And there were in the same country shepherds abiding in the

field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

9. Luke ii. 21-39.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel;

and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity:

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when[2] they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

10. Matthew ii. 1-12.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these* things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

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[2] "When" *i.e.* after, but not of necessity *immediately* after, as the word in its modern usage seems to imply. As used in the Scriptures it often seems to mean simply "after" so and so, without any reference to the length of time between.

Most probably the visit of the wise men was subsequent to this incident. In the first place their journey and the preparations for it must have occupied several weeks; for the country from which they came was evidently a distant one, and with such a train as they would probably have with them to bear these royal presents, they would not travel more than a few miles a day.* In the second place, such a visit as theirs and with such a purpose, he who was the object of it, babe though he were, would become a marked personage thenceforth, and could not be hid. And indeed for that very reason the Lord sent an angel to bid Joseph flee with him into Egypt as soon as the strangers were departed; and Joseph would never in the face of this command stop to take him first into the temple, nor could his appearance there have been so private as it evidently was. For no shouting crowds thronged round the infant Messiah, no hosannahs rang through the temple when he, the Desire of all nations, came into his own house of worship (Hag. ii. 7.) No one even knew of his presence in it, except the little knot of apparently common peasants who brought him, and the few others who casually, or rather, by a special providence overruling, were there.

It seems therefore most probable on the whole, that after he had been presented in the temple "according to the law," his parents returned to Bethlehem, intending to start from thence on their rather long journey back to Nazareth; that there, *i.e.* at Bethlehem, the wise men found them, and that from thence they took flight into Egypt, returning "to their own city Nazareth" when the danger was past.

The sacred writers, as every careful student of Scripture will have observed, often take up as it were the two ends of a story without thinking it necessary to say in words that many things happened between. And in this case, as Matthew had told about the embassy of the wise men, and not about the presentation in the temple, Luke simply supplies what Matthew had omitted, and omits what he (Matthew) had narrated; and as it were takes the babe and his parents back to their home without stopping to detail their adventures by the way.

* In some parts of the East even now the average rate in marching with a large company is considered to be ten miles a day, with a day's halt about once a week.

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

11. Matt. ii. 13-15.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

12. Matt. ii. 16-18.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

13. Matt. ii. 19-23.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[3]

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[3] Or, as some translate it, "*the* Nazarene." There is no prophecy in the Old Testament answering exactly to this quotation. Two explanations have been given of this passage.

The first supposes the word Nazar*ene* to

14. Luke ii. 40-52.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

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signify the same as Nazar*ite*, deriving the name of the city Nazareth, as the term Nazarite undoubtedly was derived from "nazar," to "separate." The Nazarites were persons especially "set apart" or "separated" by certain ceremonies to a life of special sanctification to God (Num. vi.); and all the prophecies of the future Messiah indicated that he was to be a Person separated from the rest of mankind, both by his exceptional holiness and devotedness to the Lord's will, and by his being emphatically the Anointed or Consecrated One, especially set apart for the work of the restoration of Israel. The Nazarites might therefore be considered specially ordained types of Christ. And the advocates of this interpretation consider that in the text reference is made more particularly to Jud. xii. 5-7, in that Samson, so far as he was a deliverer of Israel, was a type of the Messiah; and to Gen. xlix. 26, in that Joseph was a still stronger and a far nobler type of him.

The advocates of the second interpretation believe, rather, that "Nazareth" is derived from "netser," a "branch;" and that the word Nazarene would have the double meaning, not only of an inhabitant of Nazareth, but also of "a Branch," or "a son of the City of Branches."

If this derivation is correct, our Lord's apparently accidental sojourn during his early life at this city, would afford a most complete and remarkable fulfilment (and the more complete because so unexpected) of Is. xi. 1, in which the future King is spoken of under the name of The Branch.

And the very term, "the Nazarene," by which the Jews in contempt still speak of him, is in itself a standing testimony that he is the very Branch of David whom their forefathers looked for, and also that they do themselves by that very act of theirs fulfil the prophecy concerning him—that he should be "despised and rejected of men;" and especially by them whom he came first of all to deliver. (Is. liii. 3; John iv. 22; Luke xxiv. 47; Acts xiii. 46, &c.)

Book II.

THE BAPTISM AND TEMPTATION OF OUR LORD.

1. Luke iii. 1, 2.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

2. Luke iii. 3-18; Matt. iii. 1-12; Mark i. 2-8.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto

them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not:

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

3. Matt. iii. 13–17; Mark i. 9–11; Luke iii. 21, 22.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and when all the people were baptized, lo, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And he [*i.e.* John, see John i. 33, 34] saw the Holy Ghost descending in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

4. Matt. iv. 2–11; Mark i. 12, 13; Luke iv. 1–13.

11 And Jesus being full of the Holy Ghost returned from Jordan.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan;[1] and was with the wild beasts.

2 And when he had fasted forty days and forty nights, he was afterwards an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God

5 Then the devil taketh him up

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[1] Many imagine that because these three temptations of our blessed Lord are the only ones *recorded* (at least in this place), therefore they were the only ones he had to endure; and so when they read that "He was in all points tempted like as we are," they think it a strong figure of speech and nothing more.

But I would remind such that as already remarked in the preface, the circumstance of an incident not being recorded in Scripture is no proof in itself that it did not take place. There are too many corroborative passages, such as "In *all* their affliction he was afflicted," he "is touched with a feeling of our infirmities." (Heb. iv. 15.) "He was made in *all* things like unto his brethren" (Heb. ii. 17, 18), and many others, to permit this idea if we once but consider it. And indeed how could he have borne our nature for a lifetime, and not have been tempted even as we are? And wherefore that long preparation of thirty years for a three years' ministry if not that during all that time he might be learning by experience in every possible way what human trials and temptations are, and by so experiencing and at the same time overcoming in all, that he might work out that perfect righteousness which, imputed to the sinner, is that sinner's only one plea with God.

into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

5. Luke iii. 23-38.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Mattha, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Mattha, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,[2]

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[2] There has been to some persons much needless occasion for stumbling in the two genealogies of our Lord here and in Matt. i. The two are totally different up to David: one of his sons, Nathan, being at the head (next to him) of this line; and another, Solomon, at the head of the other. But the very completeness of the difference so far suggests the explanation which seems to be commonly received one among students of holy Scripture; viz. that one of these is the line of descent of Joseph and one of Mary. St. Matthew plainly says, "Abraham begat Isaac," and so on till in the 16th verse, "Jacob begat Joseph the husband of Mary." Luke expresses it that "Jesus was (as supposed) the son of Joseph which was the son of Heli," &c., &c. It is known to have been the custom of the Jews, as it is among the Hindoo and some other Eastern nations at the present day, that if any one who was childless chose to adopt the son of another man, that son was thenceforward considered as his own, with all the rights and duties of that relationship, and was entered in the

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson.

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

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line of his pedigree exactly as if he had been his own child. More especially this was the case when a man had a daughter but no son: the daughter's husband was adopted, and his name entered in the pedigree instead of hers. There may be allusions to this custom in Gen. xv. 2, and Num. xxvii. 1, &c., compared with Num. xxxvi.

It is therefore in every way probable that Heli was the father of Mary, and that having no son he adopted Joseph, and gave him his daughter; and that thenceforth, in accordance with the said custom, Joseph is called his son, instead of, as we should express it, his son-in-law.

Book III.

THE FIRST YEAR OF OUR BLESSED LORD'S PUBLIC MINISTRY.

1. Luke iv. 14, 15.

AND Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

2. John i. 15–36.

15 John bare witness of him [again], and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we might give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from

heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

3. John i. 37-42.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

4. John i. 43-51.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel.[1]

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[1] It seems quite incomprehensible to us, why these few simple words of our Lord should have had such an extraordinary effect on Nathanael. He receives his brother's report that he had found the Messiah (*v.* 46) with evident incredulity, quoting the proverb in common use at the time, "Can there any good thing," &c. And his reply to the first gracious words addressed to him by the Saviour is blunt, if not uncourteous: "Whence knowest thou me?" (*v.* 48) *i. e.* What right have you to speak thus to me? His genuine humility of soul seems to have made him attribute the Stranger's words to flattery; and since there were so many false Christs arising at that time, who gathered together as many followers as they could in vain resistance to their Roman masters, he perhaps suspected that this Man also, of whom his brother seemed to speak so highly, might be only one of these pretenders, who sought to win him over by beguiling words. Yet, as soon as our Lord says, "I saw thee under the fig tree," his reply is, Rabbi, thou art the Son of God; thou art the King of Israel." (*v.*49.) These words of our Lord must have con-

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

5. John ii. 1-12.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew:) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

6. John ii. 13-25.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise.[2]

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tained an allusion to some transaction which Nathanael knew to have been hidden from all but God and himself, so that our Lord's reference to it of itself declared his omniscience. Perhaps "under the fig tree" was his own private praying-place, where none but his Maker could see and hear his soul-worship. Perhaps he had been earnestly petitioning that if the Messiah really were come (and the Jews believed from their sacred books that the time of his appearing was fully, and more than, arrived), he might be revealed to him, that, like Simeon, he might depart in peace. Possibly, like Eliezer (Gen. xxiv. 10-14), he had entreated some token which was fulfilled in our Lord's words, or appearance, as he spake. We know not; but something of the kind it surely must have been, that caused so complete and sudden a revulsion in his sentiments, so full an acknowledgment of the obscure Nazarene as the Son of God, and the King of Israel.

[2] It was a very fit and appropriate action for the Lord to commence his public

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

7. John iii. 1-21.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

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ministry with, to cleanse "his Father's house" from the desecration which had grown up around it. The buying and selling, the wrangling about prices, the cheating, and all the necessary but most undevout incidents of a market—and especially an eastern market, would make up a whole which the better-minded Israelites themselves must have felt it a sin and a shame to profane the precincts of the Temple with. How such a market came to be permitted to be held there seems a marvel to us: only the sacred writings gave us glimpses of so much corruption among both priests and people, so much greediness of gain, and such a disregard of God's law, when it interfered with either their traditions or their covetousness, that we must suppose it had crept on by degrees; the sellers no doubt doing a thriving business through their convenient nearness to the spot where [illegible] wares were wanted for sacrifices, &c., [illegible] priests receiving a share of the profits, in consideration of the permission to trade there.

No mere man, and alone, could have thus forcibly put an end to a custom protected by such powerful interests: the rabble would have risen against, and perhaps murdered any one who attempted so to interfere with them and their money-making; and the priests would have stirred them up to resist the audacious person who should dare thus to defy their authority, and deprive them of their gains.

But it was not a mere man with whom they had to do: the majesty of the Godhead shone out through the disguise of the poor peasant of Galilee, and they fled before him conscience-stricken and dismayed. And though afterwards some of them gathered together and demanded by what sign or miracle he proved his right from heaven to act as he had done, it is evident they had the answer in their own hearts, and only appeared to attack him to save their authority with the people.

6 That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born again.
8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How can these things be?
10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?
13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15 That whosoever believeth in him should not perish, but have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

8. John iii. 22.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.[3]

9. John iii. 23-36.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.
24 For John was not yet cast into prison.
25 Then there arose a question between *some* of John's disciples and the Jews about purifying.
26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.
27 John answered and said, A man can receive nothing, except it be given him from heaven.
28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
30 He must increase, but I *must* decrease.

[3] See John iv. 2.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

10. Luke iii. 19, 20.

19 But Herod the tetrach, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

11. Matt. iv. 12; John iv. 1-3; Mark i. 15.

12 Now when Jesus had heard that John was cast into prison,

1 And when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee,

15 Preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

12. John iv. 4-45.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 Then cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.
17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
19 The woman saith unto him, Sir, I perceive that thou art a prophet.
20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.
25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
26 Jesus saith unto her, I that speak unto thee am *he*.
27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?
28 The woman then left her waterpot, and went her way into the city, and saith to the men,
29 Come, see a man, which told me all things that ever I did: is not this the Christ?
30 Then they went out of the city, and came unto him.
31 In the mean while his disciples prayed him, saying, Master, eat.
32 But he said unto them, I have meat to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
41 And many more believed because of his own word;
42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.
43 Now after two days he departed thence, and went into Galilee.
44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

13. Mark ii. 1, 2; Luke v. 17.

1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

17 And it came to pass, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

14. Mark ii. 3-12; Matt. ix. 2-8; Luke v. 18-26.

18 And, behold, men brought in a bed a man which was borne of four, and which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay, through the tiling with *his* couch into the midst before Jesus.[3]

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took

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[3] "The general method of building in the east seems to have continued from the early ages down to this time. The streets are usually narrow. If from these we enter one of the principal houses, we shall first pass through a court or gateway, from hence we are received into an open court or quadrangle. This court is commonly sheltered from the weather by a 'velum' or vail, which being expanded upon ropes from one side of the wall to the other, may be folded or unfolded at pleasure."—*Shaw's Travels.*

"If then it may be presumed that our Saviour was preaching in one of these houses, one may easily perceive the real meaning of this passage, and indeed the original will bear the construction. 'When they could not come at Jesus for the press, got upon the roof of the house and drew back the vail where he was.'"—*Burder's Notes.*

This explanation clears up the apparent difficulties of this passage, especially if we further consider that the houses were built with flat roofs for sitting or walking upon, easily accessible by stairs either inside or outside the house; and moreover that the sick in those countries are often carried in a sort of swinging hammock suspended to a pole and borne between four persons. It would be by no means impossible, for men determined upon such an action to fasten long ropes to the pole of the hammock, to make their way along the top of the walls enclosing the court below, and then, rolling back the awning, let their friend down into the midst before Jesus.

up that whereon he lay, and went forth before them all; and departed to his own house, glorifying God, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men, and were filled with fear, saying, We have seen strange things to day.

15. Luke iv. 16-27.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

16. Luke iv. 28-30.

28 And all they in the synagogue, when they heard these things, were filled with wrath,[4]

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their

[4] It is difficult at first for a superficial reader to perceive what there could have been in these few words to excite the anger of the Jews so vehemently, especially after what is said in verse 22.

But we must always bear in mind, in any report of a discourse of our Lord, and of his apostles after him, that these reports do not pretend to give a full account, but only a very condensed abstract, and often the merest heads of the subject treated of. A little consideration will convince us that the "gracious words" alluded to in this instance are omitted altogether, and that the few passages given were only the conclusion of the discourse, perhaps drawn forth by captious questions, or even in answer to what he saw working in their hearts, though not expressed. (See Mark xiv. 8; Matt. xii. 25; Luke vi. 8, and many other passages.) A very little amplifying of this passage would make the words a most solemn warning to them not to reject the heavenly Messenger promised so long, and now actually in the midst of them, lest, as in the end it proved, the gospel should be taken from them, and delivered to the Gentiles.

city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.[5]

17. Matt. iv. 13-17; Luke iv. 32.

13 And leaving Nazareth, he came and dwelt in Capernaum, a city of Galilee, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And he taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

18. John iv. 46-54.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

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5 "Passing through the midst of them." How could he pass through the midst of an infuriated multitude shouting out their rage against him, and in the very act of dragging him to execution?

This is the first instance, though far from the only one, where we hear of Jesus putting forth this kind of miraculous power: for a miracle it was, as truly as any other that he wrought. Perhaps he "hid himself" as in John viii. 59, *i. e.*, became invisible to them. Perhaps, as in John xviii. 6, there was some sudden emanation from his deeply-veiled Godhead, some flash of the divinity concealed beneath his human form, which so overawed and paralyzed them, that they could not, or dared not, put forth their hands to take him. We know not; but that supernatural power *was* present, is as plain as when he made the blind to see.

But this we do know, that this incident, and such as this, proves fully, if proof were needed, how wholly voluntary was the self-sacrifice he offered for us. A word, a look of his, could have withered up his enemies, as Jeroboam's arm was withered when he put it forth to seize the prophet (1 Kings xiii. 4); or he might have called down fire from heaven, as Elijah did, to destroy them in a moment. (2 Kings i. 10-12.) But he forbore; and wherefore? Because "the Father so loved the world that he gave his only begotten Son;" and the Son so loved us that he "gave *himself* for us," that we sinners through his sacrifice might be saved. Can we ever love him enough, or devote ourselves enough to him after all this?

Book IV.

THE SECOND YEAR OF OUR LORD'S PUBLIC MINISTRY.

1. John v. 1-9.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, and take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

2. John v. 10-13.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

3. John v. 14.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

4. John v. 15, 16.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

5. John v. 17-47.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the

more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

6. Matt. iv. 23, 24.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

7. Matt. iv. 18-21; Mark i. 16-20; Luke v. 1-11.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret, [or sea of Galilee],

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they left their father Zebedee in the ship with

the hired servants, and they forsook all, and followed him.[1]

8. Mark i. 21, 22; Luke iv. 31, 32.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.
22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

9. Luke iv. 33-37; Mark i. 23-28.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,
34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art *thou* come to destroy us? I know thee who thou art; the Holy One of God.
35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst [and] had torn him, and cried with a loud voice, he came out of him, and hurt him not.
36 And they were all amazed, and spake among themselves, saying, What a word *is* this! What thing is this? what new doctrine *is* this? for with authority and power he commandeth the unclean spirits, and they do obey him.
37 And the fame of him went out into every place of the country round about.

10. Matt. viii. 14, 15; Mark i. 29-33; Luke iv. 38-39.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
38 And Simon's wife's mother was taken with a great fever; and they besought him for her.
39 And he stood over her, and rebuked the fever; and he touched her hand, and the fever left her: and immediately she arose and ministered unto them.
33 And all the city was gathered together at the door.

11. Matt viii. 16, 17; Mark i. 34; Luke iv. 40, 41.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

12. Mark i. 35.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

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[1] Matt. iv. 18. "Casting a net into the sea."

Mark i. 16. "Casting a net into the sea," and 19, "in the ship mending their nets."

Luke v. 2. "The fishermen were gone out of them [their ships] and were washing their nets."

Cavillers have taken hold of even such small differences as these to found thereon [illegible] to the truth of the narration, yet the difference, as in so many other cases, is more apparent than real. For our Lord must have spent many hours on the sea-shore on the day in question, as we know he often did, teaching and preaching to the people, healing their sick, &c.; and in the course of those hours, there would be ample time for the "fishers" to busy themselves in all these several duties of their calling.

13. Matt. iv. 25; Mark i. 36-39; Luke iv. 43, 44.

36 And Simon and they that were with him, and the people followed after him, [and] sought him, and came unto him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

14. Matt. v. 1-48.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you *falsely*,[2] for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the *righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt

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[2] Mark! their evil report of you must be "false," not "true."

not kill; and whosoever shall kill shall be in danger of the judgment:
22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
23 Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee;
24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
35 Neither by earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.
38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.
41 And whosoever shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the

evil and on the good, and sendeth rain on the just and on the unjust.
46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?
48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

15. Matt. vi. 1-34.

1 Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.
8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.
19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
21 For where your treasure is, there will your heart be also.
22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto

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Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

16. Matt. vii. 1-29.

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.
29 For he taught them as *one* having authority, and not as the scribes.

17. Matt. viii. 1-4; Mark i. 40-45; Luke v. 12-15.

1 When he was come down from the mountain, great multitudes followed him.
40 And there came a leper to him, a man full of leprosy, beseeching him, and kneeling down to him, and saying unto him, Lord, if thou wilt, thou canst make me clean.
41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.
42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
43 And he straitly charged him, and forthwith sent him away;
44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter to hear, and to be healed by him of their infirmities.

18. Luke v. 16.

16 And he withdrew himself into the wilderness, and prayed.

19. Matt. ix. 9; Mark ii. 13, 14; Luke v. 27, 28.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi[3] the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me.

28 And he left all, rose up, and followed him.

20. Mark ii. 15; Luke v. 29; Matt. ix. 10.

29 And Levi made him a great feast in his own house:

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

21. Matt. ix. 11-13; Mark ii. 16, 17; Luke v. 30-32.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? [and] Why do ye eat and drink with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

22. Matt. ix. 14-17; Luke v. 36-39; Mark ii. 18-22.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out from the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

23. Matt. ix. 18, 19; Mark v. 22-24; Luke viii. 41, 42.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead:[4] but come and lay thy hand upon her, and she shall live.

42 For he had one only daughter, about twelve years of age, and she lay a dying.

19 And Jesus arose, and followed him, and *so did* his disciples. But as he went the people thronged him.

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[3] Called Matthew by the other Evangelists. Probably, like Simon Peter, he had two names, and was called sometimes by the one and sometimes by the other.

[4] *i. e.* As one dead: at the very point of death.

24. Matt. ix. 20-22; Mark v. 25-34; Luke viii. 43-48.

25 And a certain woman, which had an issue of blood twelve years,
26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 When she had heard of Jesus, came in the press behind, and touched his garment.
28 For she said, If I may touch but his clothes, I shall be whole.[5]
29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?
46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
32 And he looked round about to see her that had done this thing.
47 And when the woman saw that she was not hid, she came fearing and trembling, knowing what was done in her, and fell down before him, and told him all the truth; and declared unto him before all the people for what cause she had touched him, and how she was healed immediately.
34 And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace, and be whole of thy plague. And the woman was made whole from that hour.

25. Matt. ix. 23-26; Mark v. 35-43; Luke viii. 49-56.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?
36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid; only believe, and she shall be made whole.
51 And when he came into the house he seeth the tumult, and them that wept and wailed greatly, and the minstrels and the people making a noise.[6]
52 And all wept, and bewailed her: but he said, Why make ye this ado, and weep? Weep not; she is not dead, but sleepeth.
24 He said unto them, Give place: for the maid is not dead, but sleepeth.
53 And they laughed him to scorn, knowing that she was dead.
54 And he put them all out; and he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden, and entereth in where the damsel was lying.
41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.
42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.
43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.[7]

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5 Matt. xiv. 36.

6 It was the custom of the Jews, as it is still of many Eastern nations, to hire mourners to weep aloud and make noisy lamentations for the dead, or for any great calamity. (See Luke vii. 32; and Jer. ix. 17, 18.)

7 Mark well here the Lord's mode of

26 And the fame hereof went abroad into all that land.

26. Matt. ix. 27-34.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.[8]

27. Matt. ix. 35-38; Mark vi. 6.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

28. Matt. xii. 1-8; Mark ii. 23-28; Luke vi. 1-5.

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane[6] the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

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acting. *He* does the supernatural, and bids *them* do the natural: *i. e.*, commands them to give her something to eat. It is *he* alone who can accomplish any good thing in us or *by* us, *but he will have us use the means.*

[8] Chap. xii. 22-24.

[9] *i.e.* By performing many services for the temple which were necessary; but which, had they *not* been necessary, and also been done *for the temple*, would have been a violation of the very stringent laws of the Jewish sabbath.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
8 For the Son of man is Lord even of the sabbath day.

29. Matt. xii. 10-13; Mark iii. 1-5; Luke vi. 6-10.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught; and there was a man whose right hand was withered.
7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.
10 And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.
8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.
11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?
12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.
5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

30. Matt. xiii. 14; Mark iii. 6; Luke vi. 11.

11 And they were filled with madness; and communed one with another what they might do to Jesus.
6 And the Pharisees went forth, and straightway took counsel with the Herodians[1] against him, how they might destroy him.

31. Matt. xii. 15-21; Mark iii. 7, 8.

15 But when Jesus knew *it*, he withdrew himself from thence, with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,
8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him, and he healed them all;
16 And he charged them that they should not make him known:
17 That it might be fulfilled which was spoken by Esaias the prophet, saying,
18 Behold my servant, whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.
21 And in his name shall the Gentiles trust.

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[1] The Pharisees and Sadducees were rival sects, and hated each other bitterly, and both still more bitterly hated the Herodians. Yet these people, whose constant quarrels among themselves were ruining their country, can make common cause together when the object is to resist God and destroy his Son!

82. Mark iii. 9-12.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

83. Luke vi. 12.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

84. Matt. x. 5-42; Mark iii. 14-19; Luke vi. 13.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 And he ordained that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew,[2] and Matthew, and Thomas, and James the *son* of Alphæus, and [3]Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils,

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[2] Supposed to have been the same as Nathanael, mentioned in John i. 45. The practice is very frequent in scripture of calling a man indifferently by either of two names, without explaining in words that both the said names belonged to him.

[3] Lebbeus — Thaddæus (Matt. x. 3), called also Judas in Luke vi. 16, and John xiv. 22; the author of the general epistle of Jude.

and they will scourge you in their synagogues;
18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.
22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.
23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.
24 The disciple is not above *his* master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in darkness, *that* speak ye in the light: and what ye hear in the ear, *that* preach ye upon the housetops.
28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
30 But the very hairs of your head are all numbered.
31 Fear ye not therefore, ye are of more value than many sparrows.
32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.
35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
36 And a man's foes *shall be* they of his own household.
37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
38 And he that taketh not his cross, and followeth after me, is not worthy of me.
39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

85. Luke vi. 17-49.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye,

but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

36. Matt. viii. 5-13; Luke vii. 1-10.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum, and they went into an house.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly,[4] saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:[5]

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4 "Instantly," *i. e.*, very earnestly; which is the old-fashioned meaning of the word.

5 I have heard it asked—"Was it not very disrespectful of the centurion to send word to our Lord not to come into his house, especially after he had sent for him, and the Saviour had had the trouble already to come so far on his journey?" It certainly was not intended for disrespect, but the very contrary. In the first place, we have no proof that the centurion did send for him to come to the house. It is far more likely that his message was at first, as it is now: "Speak the word only, wherever thou mayest happen to be, and my servant shall be healed;" but that the Jews having less faith than he, thought it must be necessary for him at least to go to the sick man, and therefore asked him to do so. And now, hearing of his approach, the centurion sends again, "Lord, trouble not thyself; there is no need: and greatly as I might desire thy presence under my roof, I, a sinner and a Gentile, am not worthy of such an honour, no, not even to come as thy favoured people may, into thy presence to offer my petition to thee;

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

37. Luke vii. 11-17.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

38. Matt. xi. 2-19; Luke vii. 18-35.

18 And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said un-

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therefore I have prayed these who are elders of the Jews and rulers of the synagogue to ask the favour for me. As I, being under authority, am bound to obey my superior officers, and my servants and soldiers are bound to obey me, so I know that *all* things are at thy command, and that thou hast but to speak to be obeyed, even at a distance." Probably he had heard of our Lord's healing the nobleman's son at three days' distance, by a word spoken to the father, John iv. 47, par. 18, book iii.; at all events, he was fully persuaded that he was able to work such a miracle, and thereby, as the Saviour said, he shewed more faith than any he had seen among his own people.

to them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater [prophet][6] than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

[6] See Luke vii. 28.

39. Luke vii. 29, 30.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

40. Matt. xi. 20-24.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

41. Matt. xi. 25-27.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

42. Matt. xi. 28-30.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

43. Luke vii. 36-50.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.[7]

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[7] In order to understand many of the ...nts of the New Testament rightly, we must keep in mind the difference between Oriental customs and ours. The

44. Luke viii. 1-3.

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

45. Matt. xii. 22-45; Mark iii. 20-30; Luke xi. 14-26.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth he out devils.

25 And Jesus knew their thoughts,

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then no doubt the kingdom of God is come unto you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

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circumstance mentioned above is one example of those differences.

In those countries feasts of any kind, and even often the daily meals, were held not in the privacy of a shut-up house as with us, but in the open court or quadrangle, round which the sleeping-rooms were arranged. Any one that chose was permitted to stand about the table, either to hear and to take part in the conversation, or to be fed by the fragments left or thrown to them by the guests; and on great occasions there would be quite a crowd gathered round. This custom explains Matt. ix. 10, 11, and Mark ii. 15, 16, where it is evident the scribes and Pharisees were present, and as evident that they were not there as partakers of the feast; for they would have thought themselves defiled by mingling among the guests there; and some other passages. And it also explains how such an one as this "sinner" could have intruded herself there; and why Simon, who was so shocked at his Guest's permitting her to touch him, had not ordered her to be driven away, as soon as her presence was perceived.

30 Because they said, He hath an unclean spirit.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word[1] that men shall speak, they shall give an account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, when the people were gathered thick together, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my own house whence I came out.

25 And when he cometh, he findeth *it* empty, swept, and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

46. Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21; Luke xi. 27, 28.

27 And it came to pass, as he spake these things, a certain woman of

[1] Think, reader. Did these awful words ever strike you? Did you ever consider what they mean?

the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him, and, standing without,[2] sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

47. Luke xi. 37-52.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

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[2] See how far the word of God is from giving any countenance to the worship or invocation of the Virgin Mary as the "mother of God." With all her divine Son's dutifulness to her as his mother according to the flesh, and his perfect "subjection" to her in all *earthly* things (see Luke ii. 51), she was never suffered to interfere with his work *as the Son of God*. (See also John ii. 3, 4.) From the time when Joseph and she "sought him sorrowing," while he went about his Father's business (though he must have been aware that his absence would make them both very uneasy for him) till the end of his life on earth, she has no control over him in the one work for which he deigned to take our flesh upon him—the work of our redemption. And now when she would presume to try to interrupt him in it, when she is persuaded to accompany his unbelieving brethren in their attempt to "lay hold on him," and compel him to give up a line of action in which *they* only see destruction to himself and perhaps to them too, as his relations, she must "stand without"—outside the circle of those who were drinking in the words of life from his lips, and must be taught that they who are nearest to him in his eternal kingdom are not those who happen to have been connected with him by ties of earthly relationship, but they who most earnestly "do the will of his Father which is in heaven." (See also Luke xi. 27, 28.)

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.
48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.
49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:
50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

48. Luke xi. 53, 54.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:
54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

49. Luke xii. 1-12.

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
9 But he that denieth me before men shall be denied before the angels of God.
10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.
11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

50. Luke xii. 13-34.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
14 And he said unto him, Man, who made me a judge or a divider over you?
15 And he said unto them, Take

heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

51. Luke xii. 35-59.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known

what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; and the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

52. Luke xiii. 1-5.

1 There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

53. Luke xiii. 6-9.

6 He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:
9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

54. Matt. xiii. 1-9; Mark iv. 1-9; Luke viii. 4-8.

1 The same day went Jesus out of the house, and sat by the sea side.
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat: and the whole multitude stood on the shore.
3 And he spake many things unto them in parables, saying, Hearken; behold, a sower went forth to sow;
4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and because they had no root, and lacked moisture, they withered away.
7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.
9 And when he had said these things, he cried, He that hath ears to hear, let him hear.

55. Matt. xiv. 10-23; Mark iv. 10-20; Luke viii. 9-15.

10 And when he was alone, they that were about him with the twelve asked of him the parable, and [they] said unto him, Why speakest thou unto them in parables?
11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:
12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.
16 But blessed *are* your eyes, for they see: and your ears, for they hear.
17 For verily I say unto you, That many prophets and righteous *men*

have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

18 Hear ye therefore the parable of the sower. The sower soweth the word.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart, lest they should believe and be saved. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended; which for a while believe, and in time of temptation fall away.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, [or] bringeth no fruit to perfection.

23 But he that received seed into the good ground is he that in an honest and good heart heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

56. Mark iv. 21-25; Luke viii. 16-18.

21 And he [Jesus] said unto them,

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear, [and] how ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, [or] seemeth to have.

57. Matt. xiii. 24-30.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn

them: but gather the wheat into my barn.

58. Mark iv. 26-29.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

59. Matt. xiii. 31, 32; Mark iv. 30-32; Luke xiii. 18, 19.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

60. Matt. xiii. 33; Luke xiii. 21.

33 Another parable spake he unto them: The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

61. Matt. xiii. 34, 35; Mark iv. 33, 34.

34 And all these things spake Jesus unto the multitude in parables; and with many such parables spake he the word unto them, as they were able to hear it.
34 But without a parable spake he not unto them:
35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. And when they were alone, he expounded all things to his disciples.

62. Matt. xiii. 36-43.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
37 He answered and said unto them, He that soweth the good seed is the Son of man;
38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*
39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

63. Matt. xiii. 44.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth

and selleth all that he hath, and buyeth that field.

64. Matt. xiii. 45, 46.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:
46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

65. Matt. xiii. 47-52.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
51 Jesus said unto them, Have ye understood all these things? They say unto him, Yea, Lord.
52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

66. Matt. viii. 18, 23-27; Mark iv. 35-41; Luke viii. 22-25.

18 Now when Jesus had finished these parables, and when he saw great multitudes about him,
35 The same day, when the even was come, he saith unto them, Let us pass over unto the other side of the lake.
36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
23 And when he was entered into a ship, his disciples followed him. And they launched forth.
23 But as they sailed he fell asleep:
24 And, behold, there arose a great tempest in the sea, [for] there came down a storm of wind on the lake, insomuch that the ship was covered with the waves: and they were filled *with water*, and were in jeopardy; and the waves beat into the ship, so that it was now full.
31 And he was in the hinder part of the ship, asleep on a pillow.
24 And they came to him, and awoke him, saying, Master, master, we perish; Lord, save us, we perish; Master, carest thou not that we perish?
25 And he said unto them, Where is your faith?
39 And he arose, and rebuked the wind and the raging of the water, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
26 And he saith unto them, Why are ye fearful, O ye of little faith?
27 But the men marvelled,
41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

67. Matt. viii. 28-34; Mark v. 1-20; Luke viii. 26-40.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils,[3] coming out

[3] Matthew mentions two demoniacs; Mark and Luke only one. Probably the reason may be the same as that offered in the case of the blind man (par. 75, book v.), viz., that one was both more demonstrative than the other at the time, and also may have afterwards been conspicuous in the infant Church; while the other may

of the tombs, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

3 [And one of them especially was] exceeding fierce, so that no man might pass by that way; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? art thou come hither to torment us before the time? I adjure thee by God, that thou torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many: because many devils were entered into him.

10 And he besought him much that he would not send them away out of the country, nor command them to go out into the deep.

11 Now there was there nigh unto the mountains, a good way off from them, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea, and perished in the waters.

14 And they that fed the swine fled, and told *it* in the city, and in the country; and *also* concerning the swine, and what was befallen to the possessed of the devils. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed. And, behold, the whole city came out to meet Jesus:

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have been unknown except in connection with this history.

It certainly appears that one was, for some reason or another, a much more noticeable person than his companion; and that it is of that one that Luke says he had "had devils long time," and of whom both he and Mark tell so terrible a tale of ferocity and untameableness. Moreover the words, "What is *thy* name?" "*My* name is Legion," &c., must have been addressed to and answered by one man, not the two; and such an one must have been worse than his neighbour, by so much as possession by a Legion indicated a far more terrible bondage than that by one.

Again, these two evangelists (Mark and Luke) narrate how the man they mention "besought Jesus that he might remain with him;" and on receiving instead a charge to return to his friends and tell them how great things God had done for him, how he became in effect a zealous preacher of Jesus in all that country, so that "all men did marvel." All this would very fairly account for his being so especially spoken of by Mark and Luke, while they pass by the other without notice.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

68. Matt. xiii. 54-58; Mark vi. 1-6.

1 And he went out from thence, and came into his own country; and his disciples followed him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country. and among his own kin, and in his own house.

5 And he could there do no mighty work, because of their unbelief, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

69. Matt. x. 1-15; Mark vi. 7-13; Luke ix. 1-6.

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money:

9 But *be* shod with sandals; neither have two coats apiece.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

2 Now the names of the twelve apostles are these;[4] The first Simon,

[4] The names of the twelve apostles are repeated here as St. Matthew gives them, *i. e.*, coupled two and two together, as they were sent. Our Lord having given them so full directions when he first chose them, now repeats the same with more conciseness. Or perhaps it is yet more likely that we have but an abstract of much fuller instructions, both in the first place and here.

who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

70. Matt. xiv. 1, 2; Mark vi. 14-16; Luke ix. 7-9.

14 And king Herod, [or] Herod the tetrarch, heard *of him;* (for his name was spread abroad;) and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

16 But when Herod heard *thereof,* he said, John have I beheaded: but who is this, of whom I hear such things? And he said, It is John, whom I beheaded: he is risen from the dead, and therefore mighty works do shew forth themselves in him. And he desired to see him.

71. Matt. xiv. 3-12; Mark vi. 17-29.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

8 And she, being before instructed[5] of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry:

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

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5 Again the accounts of the two historians differ slightly, and again most probably both accounts are true. There can be little doubt that the damsel *was* "instructed beforehand by her mother," and, indeed, for this very purpose had come before Herod to fascinate and to win a boon from him, as was often enough the custom in those barbarous times. But yet we may well believe that when it came to the point, any girl, however hardened, would shrink from the horror of such a deed; and perhaps, too, seeing the king was so "*exceeding* sorry," she might have felt that after all it was not politic to urge the request; for although he might grant it "for his oath's sake," yet it would be with so great reluctance as to destroy all her own and her mother's future influence with him. Therefore would she again go back to her mother for further instructions, and, as we see, received the same command again, viz., to request "the head of John the Baptist."

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

72. Mark vi. 30-32; Luke ix. 10.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place, belonging unto the city called Bethsaida, by ship privately.

73. Matt. xiv. 13, 14; Mark vi. 33, 34; Luke ix. 11; John vi. 1-4.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he received them, and he began to teach them many things, and spake unto them of the kingdom of God, and healed them that had need of healing.

4 And the passover, a feast of the Jews, was nigh.

74. Matt. xiv. 15-22; Mark vi. 35-46; Luke ix. 12-17; John vi. 5-15.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

16 But Jesus said unto them, They need not depart;[6] give ye them to eat.

37 And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

5 [And] he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hun-

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6 Many depart from Jesus and plunge into the world with its pleasures and sins, because they fancy that his religion is dull and wearisome, and that the happiness for which we all crave is only to be found in unbridled liberty. Yet "they need not depart;" for if they but knew, there is abundance in him to satisfy all their needs, and to fill their souls with joy unspeakable—joy, in comparison with which the world's very best delights are but as the muddy water found in a broken cistern, instead of a "living fountain," ever fresh and cool.

And let the ministers of the gospel especially take these words to heart; for to them chiefly are they addressed. "They need not depart; *give ye them* to eat." Jesus gave the bread into his ministers' hands for them to distribute to the multitude: *and so he does now.* Woe unto them if they be unfaithful to their charge; if they fail to preach Jesus as the Bread of Life to their people! Yea, let them take heed *so* to preach him that men may see both their need of him as a Saviour from wrath, and also the fulness of everything lovely and good in him to satisfy all the cravings of their souls. Let them never forget that the people "need not depart" from Jesus, and that to them, his ministers, it is committed now to set forth his fulness to all men, and to feed them for him.

dred pennyworth of bread is not sufficient for them, that every one of them may take a little.

38 He saith unto them, How many loaves have ye? go and see.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all, as much as they would.

42 And they did all eat, and were filled.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, and of the fishes which remained over and above unto them that had eaten.

21 And they that had eaten were about five thousand men, beside women and children.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, straightway Jesus constrained his disciples to get into a ship, and to go before him, unto the other side, while he sent the multitudes away.[7]

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7 This is one example of many, in which one evangelist elucidates the meaning of another. Matthew and Mark both mention that "Jesus constrained his disciples," &c., but only John gives the reason why: "Jesus perceived that they would come and take him by force, to make him a king." The disciples would no doubt be glad enough that the people should make Jesus a king, both from their affection for him, and also because they would naturally like to share in the honours and advantages of that temporal kingdom which they looked for and expected. (See Luke ix. 40; Luke xxii. 24, and other passages.) They had not yet learned that his "kingdom was not of this world," and therefore, apparently, they needed to be "constrained" to "get into a ship," and go before him to the other side.

And surely, too, this must have been another example of the flashing of the divinity through the mortal veil, which we have spoken of before (note to Luke iv. 30, book iii., par. 16). Here were the multitude eager, impulsive, smarting under oppression both from their own priests and rulers, and from their Roman tyrants; continually excited by the almost daily expectation prevalent at that time of the appearance of their conquering Messiah, and now wrought up to enthusiasm by the splendid miracle he had just performed for them.

Suddenly, in their excitement, they resolve "to make him," even "by force," a king, and compel him to lead them against their oppressors; while his own twelve, his especial followers, instead of assisting him, are ready to join in the madness of the people. Calmly, and with God-like dignity, he first over-awes *them* and sends them away from the temptation, and then confronts the multitude alone. He stands before that stormy sea of human passion, and, in effect, says again, "Peace, be still;" and they, as were the winds and waves before, are silenced and subdued: "there is a great calm," and they return to their homes in peace. And whither then goeth this God-like Man? He lays aside again his superhuman majesty, and returns to spend the long dark hours of the night not in needed bodily rest, but in solitary prayer; so perfect was his humanity, as well as his divinity.

75. Matt. xiv. 23; Mark vi. 46.

46 And when he had sent them away, he departed into a mountain apart to pray.

76. Matt. xiv. 24-34; Mark vi. 47-53; John vi. 17-21.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

17 And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

48 And he saw them toiling in rowing;[8] for the ship was now in the midst of the sea, tossed with waves. And the wind was contrary.

19 So when they had rowed about five and twenty or thirty furlongs, about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out for fear.

50 For they all saw him, and were troubled. And immediately he talked with them, and said unto them, Be of good cheer: it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

21 Then they willingly received him into the ship: and immediately the wind ceased, and the ship was at the land whither they went.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God, and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

34 And when they were gone over, they came into the land of Gennesaret, and drew to the shore.

77. Matt. iv. 35, 36; Mark. vi. 54-56.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole

[8] Oh, Christian, think of this, and take comfort and courage even in thy sorest trials! What can be a more striking emblem of humanly hopeless distress, than this? The disciples in their frail boat, tossed upon a stormy sea in midnight darkness, "*toiling* in rowing," almost in despair; he who alone could save them far away on the land, absorbed in his own devotions, and, as they would sorrowfully suppose, not caring for them. And the great enemy would be busy at their ear, suggesting harsh thoughts of him, and despairing ones for themselves. But he did care for them. His heart was with them. He *saw* them toiling in rowing. Through the darkness of the night, and the salt of the storm, his omniscient eye beheld their efforts and read through their inmost hearts: not a groan, not a sob of exhaustion, not a word or cry of sorrow escaped his compassionate notice. Even his own high communing with his Father did not hinder his providence over them; but when the right moment came, and not till then, "he went to them," and brought them deliverance and peace.

And one more thought this narrative forces upon us. How often the Lord is beside us, and we know him not! How often he comes close to us in some incident of our lives, and instead of welcoming him to our hearts, we "cry out for fear," and, if it were possible, would escape from him!

region round about, and began to carry out in beds those that were sick, where they heard he was.

34 And they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment:[9]

56 And whithersoever he entered, into villages, cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made perfectly whole.

78. John vi. 22-69.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?[1]

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I say unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should

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9 Mark v. 27, 28.

1 They had just had a sign, and a most marvellous and sufficient one; but they plainly wished to entice him into working more miracles of the same kind, for the sake of the profit to themselves. (See *v.* 26, and again, *v.* 31.)

lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his

disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

79. John vi. 70, 71.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

Book V.

THIRD YEAR OF OUR BLESSED LORD'S PUBLIC MINISTRY.

1. Matt. xv. 1-20; Mark vii. 1-23.

THEN came together unto Jesus
the Pharisees, and certain of
the scribes, which were of Jeru-
salem.
2 And when they saw some of his
disciples eat bread with defiled, that
is to say, with unwashen, hands,
they found fault.
3 For the Pharisees, and all the
Jews, except they wash *their* hands
oft, eat not, holding the tradition
of the elders.
4 And *when they come* from the
market, except they wash, they eat
not. And many other things there
be, which they have received to
hold, *as* the washing of cups, and
pots, brasen vessels, and of tables.
5 Then the Pharisees and scribes
asked him, Why walk not thy dis-
ciples according to the tradition of
the elders, but eat bread with un-
washen hands?
3 But he answered and said unto
them, Why do ye also transgress
the commandment of God by your
tradition?
6 Well hath Esaias prophesied of
you hypocrites, as it is written,
This people honoureth me with *their*
lips, but their heart is far from me.
7 Howbeit in vain do they wor-
ship me, teaching *for* doctrines the
commandments of men.
8 For laying aside the command-
ment of God, ye hold the tradition
of men, *as* the washing of pots and
cups: and many other such like
things ye do.
9 And he said unto them, Full
well ye reject the commandment of
God, that ye may keep your own
tradition.
10 For Moses said, Honour thy
father and thy mother; and, Whoso
curseth father or mother, let him
die the death:
11 But ye say, If a man shall say
to his father or mother, *It is* Cor-
ban, that is to say, a gift, by what-
soever thou mightest be profited by
me; *he shall be free.*
12 And ye suffer him no more to
do ought for his father or his mo-
ther;
13 Making the word of God of
none effect through your tradition,
which ye have delivered: and many
such like things do ye.
14 And when he had called all the
people *unto him*, he said unto them,
Hearken unto me every one *of you*,
and understand:
15 There is nothing from without
a man, that entering into him can
defile him: but the things which
come out of him, those are they
that defile the man.
16 If any man have ears to hear,
let him hear.
17 And when he was entered into
the house from the people,
12 Then came his disciples, and

said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, false witness,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man: but to eat with unwashen hands defileth not a man.

2. Matt. xv. 21-28; Mark vii. 24-30.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table: the dogs under the table eat of the children's crumbs.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And her daughter was made whole from that very hour.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

3. Matt. xv. 29; Mark vii. 31-37.

29 And Jesus departed from the coasts of Tyre and Sidon, and came unto the sea of Galilee, through the midst of the coasts of Decapolis, and went up into a mountain, and sat down there.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*
37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

4. Matt. xv. 30, 31.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

5. Matt. xv. 32-39; Mark viii. 1-10.

32 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way; for divers of them came from far.
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
35 And he commanded the multitude to sit down on the ground.
36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.
38 And they that did eat were four thousand men, beside women and children.
39 And he sent away the multitude, and took ship, and came into the parts of Dalmanutha,[1] into the coasts of Magdala.

6. Matt. xvi. 1-4; Mark viii. 11-13.

11 And the Pharisees with the Sadducees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?
2 And he said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.
3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky? but can ye not *discern* the signs of the times?
4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

Dalmanutha, a town east of Gennesaret, and in the district of Magdala.

13 And he left them, and entering into the ship again departed to the other side.

7. Matt. xvi. 5–12; Mark viii. 14–21.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the Sadducees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

8. Mark viii. 22–26.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

9. Matt. xvi. 13–20; Mark viii. 27–30; Luke ix. 18–21.

13 When Jesus came into the coasts of Cæsarea Philippi,

18 It came to pass, as he was alone[2] praying, his disciples were with him: and he asked them, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets; and others *say*, that one of the old prophets is risen again.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the

[2] Alone, *i. e.*, alone with his disciples; the "multitude" were away.

keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

10. Matt. xvi. 21; Mark viii. 31; Luke ix. 22.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and be raised again the third day.

11. Matt. xvi. 22, 23; Mark viii. 32, 33.

32 And he spake that saying openly. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned about and looked on his disciples, and he rebuked Peter, saying, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.[3]

12. Matt. xvi. 24-28; Mark viii. 34-38; Luke ix. 23-27.

34 And when he had called the people *unto him* with his disciples also, he said unto them all, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he shall come in his own glory, and the glory of his Father with the holy angels.

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom: [yea] till they have seen the kingdom of God come with power.[4]

13. Matt. xvii. 1-8; Mark ix. 2-8; Luke ix. 28-36.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves to pray.

29 And as he prayed, he was transfigured before them: and his face did shine as the sun, and the fashion of his countenance was altered, and his raiment *was* white *and* glistering, shining, exceeding

[3] Some consider that this ought to have been rendered, "Get thee behind me, thou adversary;" the word here translated "Satan" signifying "adversary," in fact. Others suppose that though the rebuke was apparently addressed to Peter, yet it was really addressed not to himself but to the Evil One who suggested this presumptuous speech, and whom, as it were, our Lord saw in him at that moment.

[4] "There be some standing here," &c. "From this intimation, it may be inferred that several of the apostles were alive at the time of Christ's coming to overthrow Jerusalem (A.D. 70); which was a fearful fore-shadowing or type of the general judgment. History distinctly mentions two of them, viz., John and Philip, as alive still after that event."—Note in Dr. Robinson's *Harmony of the Four Gospels*. Rel. Tr. Soc.

white as snow; so as no fuller on earth can white them.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: if thou wilt, let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

6 For he wist not what to say: for they were sore afraid.

34 While he thus spake, there came a bright cloud,[5] and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

36 And when the voice was past, Jesus was found alone.

14. Matt. xvii. 9; Mark ix. 9, 10; Luke ix. 36.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

36 And they kept *it* close, and told no man in those days any of those things which they had seen.

15. Matt. xvii. 10-13; Mark ix. 11-13.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed, as it is written of him. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

16. Matt. xvii. 14-18; Mark ix. 14-27; Luke ix. 37-42.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.[6]

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

16 And he asked the scribes, What question ye with them?

38 And, behold, a man of the

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5 "A *bright* cloud:" "in striking contrast," as one remarks, "to the 'blackness and darkness and tempest' of Mount Sinai: which contrast beautifully betokens the difference between the two dispensations.

6 Most probably some of the glory remained upon his countenance as on that of Moses. (Ex. xxxiv. 29-35.)

company cried out, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is mine only child; for he is a lunatic, and sore vexed with a dumb spirit.

39 And, lo, the spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him: and ofttimes he falleth into the fire, and oft into the water.

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him. And as he was yet a coming, when he saw him, straightway the devil tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he healed the child, and delivered him again to his father; and the child was cured from that very hour.

17. Matt. xvii. 19-21; Mark ix. 28, 29.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

18. Matt. xvii. 22, 23; Mark ix. 30-32; Luke ix. 43-45.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears;[7] for the Son of man shall be delivered into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

45 But they understood not this

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7 *i.e.* "Do not be dazzled with these wonders; do not forget what I tell you, that I am not coming to take up my kingdom yet. I am come to suffer now; and you also will have to suffer with me in this life, if you would reign with me hereafter." Because he saw what was working in their hearts, and that they expected he would soon show himself as a conquering *temporal* Messiah.

saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

19. Mark ix. 30.

30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

20. Matt. xvii. 24-27.

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

21. Matt. xviii. 1-6; Mark ix. 33-37, 42; Luke ix. 46-48.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

47 And Jesus, perceiving the thought of their heart, called a little child unto him, and sat down. And he called the twelve, and set him in the midst of them: and when he had taken him in his arms, he saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

3 Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

22. Mark ix. 38-41; Luke ix. 49, 50.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not with us.

39 But Jesus said, Forbid him not: for he that is not against us is for us. There is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

23. Matt. xviii. 7-14; Mark ix. 43-48.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Wherefore if thy hand offend thee,[8] cut it off, and cast *it* from thee; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

24. Matt. xviii. 15-20

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

25. Matt. xviii. 21-35.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

[8] Matt. v. 29, 30.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

26 Mark ix. 49, 50.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.[9]

27. Luke x. 1-16.

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that

9 *i.e.*, You, of all people, who have to go and preach the gospel, and who are yourselves the "salt of the earth," should live according to its teachings. Let the salt of its life-giving doctrines penetrate your own souls, and you will needs bring forth the blessed fruits of it, especially "peace one with another." (Referring more especially to their disputes among themselves about their future greatness, as in par. 21.)

the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

28. Matt. xix. 1, 2; Mark x. 1; John vii. 1.

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.[1]

1 And he arose from thence,[2] and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And great multitudes followed him; and he healed them there.

29. John vii. 2-9.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

30. John vii. 10-13.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

31. John vii. 14-31.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine

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[1] Though they could not touch him till his hour was come, yet he did not choose to "tempt the Lord" by incurring danger; nor yet to save himself by miracles, when human precautions would avail.

[2] After he had remained in Galilee till the danger was past for the time, "He arose," &c.

whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32. John vii. 32-44.

32 The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.[3]

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[3] It would seem from this history, and from several other similar ones, that these sayings of our Lord were not spoken consecutively like a sermon, but rather

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?[4]
43 So there was a division among the people because of him.
44 And some of them would have taken him; but no man laid hands on him.

33. John vii. 45, 46.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46 The officers answered, Never man spake like this man.

34. John vii. 47-53.

47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers or of the Pharisees believed on him?
49 But this people who knoweth not the law are cursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
51 Doth our law judge *any* man, before it hear him, and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53 And every man went unto his own house.

35. John viii. 1-11.

1 Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at

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occurred in the course of a disputation or argument with the Jews, although the historian for the sake of brevity has given only his words, and not theirs also; and this same brevity causes the omission also of many particulars which would doubtless have explained some parts of the narrative which now appear obscure to us. For instance, we do not see anything so very wonderful in his words in the 37th and 38th verses, that should have caused those who had hitherto opposed him to become his disciples; yet those few words may have been but the pith and point of a much longer discourse,—a discourse so convincing in its arguments, and accompanied with so much of divine power, that they who heard it were unable to resist or to refuse to believe in him, except those who had so hardened their hearts that the Holy Spirit had ceased to "strive" with them, and had "let them alone."

["Ephraim is joined to idols: *let him alone.*" Hosea iv. 17.]

See ver. 46, par. 33.

[4] Jesus had been brought up at Nazareth (Luke iv. 16), and was called a Nazarene (Matt. ii. 23); and it is therefore very likely that the people in general did not know that he had been born at Bethlehem.

the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

36. John viii. 12-58.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself: but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They[5] answered him, We be

[5] They, *i.e.* most probably the Pharisees and others who had just before been arguing with Him. We see constantly that the sacred writers pay very little attention to the relation of pronouns to their nouns.

Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.[6]

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[6] Not, "I was," but I AM." I have heard it asserted by Unitarians that our Lord himself never distinctly declares himself to be Divine, and that it was only

37. John viii. 59.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.[7]

38. Luke x. 17-20.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

39. Luke x. 21-24.

21 In that hour Jesus rejoiced in spirit, and said,[8] I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father: for so it seemed good in thy sight.[9]

22 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

40. Luke x. 25-37.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is

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after his death that his disciples claimed Divinity for him. Here is one proof among others of the falsehood of that assertion: for he here unmistakably proclaims himself to be the same Person who revealed himself to Moses as the "I AM," "the God of their fathers," "Jehovah." The Jews plainly so understood him, for they "took up stones to cast at him" for blasphemy. And he confirms his claim by another miracle, for he suddenly hides himself from their eyes—becomes invisible to them—and so passes out of the temple unharmed through the very midst of them.

Note also his challenge to them "Which of you convinceth me of sin?" In the midst of his enemies he could fearlessly defy them to bring any one accusation against him of sinful word or deed in all his life. His perfect holiness, his stainless purity both toward God and toward man defied even their malice to find a flaw. Could such an One be other than the Son of God?

7 See Luke iv. 30, book iii. par. 17, and note to the same.

8 These words are almost exactly the same as those mentioned in Matt. xi. 25-27, as having been spoken on a different occasion. But it was very customary for the teachers of those days to repeat themselves over and over again in their public teachings according to Isaiah xxviii. 10, 11; and we find that our Lord also did so on several occasions. See, among others Luke xiii. 15, and Luke xiv. 5; Matt. xxiii. 37-39, and Luke xiii. 34, 35; Matt. vi. 9, &c., and Luke xi. 1, &c.

9 "Unto babes;" *i.e.* to these (his disciples) who have the single-heartedness and simple faith of babes, though like them they are ignorant of this world's learning. The Jews of that day imagined that none but the learned could know anything of God; and the Lord glorified himself by showing that his grace could work without this human learning—that those who simply loved him and desired to do his will were more pleasing in his sight, and really knew more of him, than the wisest of the wise in mere head-knowledge.

written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.[1]

36 Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

41. Luke x. 38-42.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

[1] The Roman penny was equal to about 7½d. of our money; but remembering that it was a full day's wage for a labourer even in the time of harvest or vintage (see Matt. xx. 2), and considering also the difference between the value of money in those times and the present, we shall find the "two pence" here spoken of to be equivalent to four or five shillings at the present day. And again the difference between the Eastern customs and ours somewhat obscures the force of the parable to us in this particular. There, to this day, travellers take with them *all* things they will want, provisions, cooking utensils, bedding, &c., &c. So that all the use they make of a so-called inn is merely to shelter in one of the sheds arranged round the open courtyard in which the animals are tethered. When therefore the Samaritan had paid the hire of this for the sick man, he was supposed to be quite provided for and to require nothing more, nor would the people of the inn take any farther trouble about him. But in effect the good man says "Look after him and see that he has whatever he may need; and if the stores I have left for him do not suffice for this, supply him with whatever you think proper and charge it to me."

42. Luke xi. 1-13.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

43. Luke xiii. 10-17.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

44. Luke xiii. 18-22.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard

seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

45. John ix. 1-41.

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was on the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for

the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

46. John x. 1-42.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.
39 Therefore they sought again to take him: but he escaped out of their hand.
40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.
41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
42 And many believed on him there.[2]

47. Luke xiii. 23-30.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.
29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.
30 And, behold, there are last which shall be first, and there are first which shall be last.

[2] See note to John vii. 40, par. 32.

48. Luke xiii. 31-35.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.
32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.
33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.
34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!
35 Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

49. Luke xiv. 1-6.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.
2 And, behold, there was a certain man before him which had the dropsy.
3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?
4 And they held their peace. And

he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

50. Luke xiv. 7-14.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms;[3] saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him:

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

51. Luke xiv. 15-24.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

52. Luke xiv. 25-35.

25 And there went great multi-

[3] Or "places;" an old fashioned word: we still say, "Make room for so and so."

tudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill: *but* men cast it out. He that hath ears to hear, let him hear.

53. Luke xv. 1-10.

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

54. Luke xv. 11-32.

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined him-

self to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

55. Luke xvi. 1-12.

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.
8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*
12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

56. Luke xvi. 13.

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

57. Luke xvi. 14–17.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.
15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.
17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

58. Luke xvi. 18.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

59. Luke xvi. 19–31.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
21 And desiring to be fed with the crumbs that fell from the rich man's table: moreover the dogs came and licked his sores.
22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.[4]

60. Luke xvii. 1-10.

1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!
2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our faith.
6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
9 Doth he thank that servant because he did the things that were commanded him? I trow not.
10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

61. Luke ix. 51-62.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,
52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
53 And they did not receive him, because his face was as though he would go to Jerusalem.
54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.
57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will

[4] These last paragraphs are again evidently a report not of a connected discourse, but of fragments of conversations or disputations in which the historian has preserved only the Lord's part, and not the words of the other speakers.

follow thee whithersoever thou goest.
58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
61 And another also said, Lord, I will follow thee; but let me first go and bid them farewell, which are at home at my house.
62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

62. Luke xvii. 11-19.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.
14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?
18 There are not found that returned to give glory to God, save this stranger.
19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

63. Luke xvii. 20-37.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.
23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.
24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
30 Even thus shall it be in the day when the Son of man is revealed.
31 In that day, he which shall be upon the housetop, and his stuff in

the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it: and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Whoresoever the body *is*, thither will the eagles be gathered together.

64. Luke xviii. 1-8.

1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

65. Luke xviii. 9-14.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

66. Matt. xix. 3-12; Mark x. 2-12.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept; but from the beginning it was not so.

4 Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said,

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh? so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

67. Matt. xix. 13-15; Mark x. 13-16; Luke xviii. 15-17.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and called them *unto him*, and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them, and departed thence.

68. Matt. xix. 16-22; Mark x. 17-22; Luke xviii. 18-23.

17 And when he was gone forth into the way, there came a certain ruler running, and kneeled to him, and asked him,[5] Good Master, what shall I do that I may inherit eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from from my youth up: what lack I yet?

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying,

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5 Be it noted here, that our Lord does not, as some would have it, deny the propriety of the epithet 'good' as applied to himself, and thereby by implication disclaim his divinity. It is either a rebuke to those who thoughtlessly use strong words about sacred things, or as a question suggesting a solemn self-searching—"Do you truly believe in me, or not?"

and went away grieved: for he had great possessions.

69. Matt. xix. 23-30; Mark x. 23-31; Luke xviii. 24-30.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible; [yea] the things which are impossible with men are possible with God.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.[6]

31 But many *that are* first shall be last: and the last first.

70. Matt. xx. 1-16.

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and

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[6] *i.e.*, The happiness, the richness of the blessing of God in his soul shall more than counterbalance even the value of these, precious as they are, so that he shall feel he would rather give up all than lose that unspeakable blessing. The expression is equivalent to the saying, 'Such an one ——— a kingdom on his finger,'—*i.e.*, he wears a jewel of such costliness that if it were sold its price would purchase a kingdom. The experience of all those who have suffered for Christ's sake and have given up everything willingly for him, from that day to this, abundantly testifies to the truth of this promise.

give them *their* hire, beginning from the last unto the first.
9 And when they came that *were hired* about the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
11 And when they had received *it*, they murmured against the goodman of the house,
12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.
15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
16 So the last shall be first, and the first last: for many be called, but few chosen.

71. John xi. 1-16.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair whose brother Lazarus was sick.)
3 Therefore his sisters sent unto him, saying, Lord, behold he whom thou lovest is sick.
4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7 Then after that saith he to *his* disciples, Let us go into Judæa again.
8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
10 But if a man walk in the night, he stumbleth, because there is no light in him.
11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
12 Then said his disciples, Lord, if he sleep, he shall do well.
13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14 Then said Jesus unto them plainly, Lazarus is dead.
15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

72. Mark x. 32-34; Matt. xx. 17-19; Luke xviii. 31-34.

32 And they were in the way going up to Jerusalem;[7] and Jesus

[7] It had been stated in par. 61 that our Lord had begun his last journey towards Jerusalem, but not what part of the country he was in at the time; so that he might have been travelling across Galilee until now, stopping by the way, here and there, as he saw occasion.

went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished: and the Son of man shall be betrayed and delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall crucify him: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

73. Matt. xx. 20-28; Mark x. 35-45.

20 Then came to him the mother of James and John, the sons of Zebedee, with her sons, worshipping *him*, and desiring a certain thing of him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and [illegible]tized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren. And they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

74. Mark x. 46; Luke xix. 2-10.

46 And they came to Jericho.

2 And behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

75. Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold blind Bartimæus, the son of Timæus, sat by the highway side begging.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him that Jesus of Nazareth passeth by.

47 And when he heard that it was Jesus of Nazareth that passed by, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

31 And they which went before rebuked him,

48 And many charged him that he should hold his peace: but he cried the more a great deal,[8] O Lord, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

34 So Jesus had compassion *on them*, and touched their eyes:

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, glorifying God: and all the people, when they saw *it*, gave praise unto God.

76. Luke xix. 11-28.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

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[8] St. Matthew mentions two blind men; Mark and Luke only one. The reason may perhaps have been that by the time St. Mark wrote his gospel, Bartimæus might have become a conspicuous member of the infant church, so that it was like saying, "You all know Bartimæus, and can verify the story if you like:" while his companion might have been lost sight of, and so not be mentioned now. We can readily believe that one who shewed such vehement eagerness as Bartimæus did—such determination to be healed, even casting away his garment, poor as he was, that he might not be hindered from coming to the Healer, would be likely enough to become a zealous and noted follower of him in whom he believed as the Son of David, and who had proved himself so great a benefactor to him.

Some again consider that most probably Bartimæus was outside the city as Jesus came nigh, and then began to cry out, but Jesus with his disciples and the multitude passed on: that while Jesus was at the house of Zacchæus, Bartimæus made his way to that gate of the city through which he knew that Jesus must pass on his way to Jerusalem; and meeting with the other blind man as he went, took him with him; and that then, when Jesus was departing from Jericho, Bartimæus renewed his cries, in which his companion now joined.

together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country, near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him.

Saturday before the Passover.

79. John xii. 1-9.

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper: and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

80. John xii. 10, 11.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

Sunday before Easter.[9]
(*Palm Sunday.*)

81. Matt. xxi. 1-9; Mark xi. 1-10; Luke xix. 29-40; John xii. 12-19.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

29 And it came to pass, when he was come nigh to the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the vil-

[9] This was the last week of our blessed Lord's life on earth; and as many persons may like to follow its history day by day, especially during that week of the year called Holy Week, or Passion Week, I have noted the different days, as Monday, Tuesday, &c.

lage over against *you;* in the which at your entering ye shall find an ass tied, and a colt with her, whereon yet never man sat: loose *them*, and bring *them* unto me.

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him; and straightway he will send them.

32 And they that were sent went their way, and found, even as he had said unto them, the colt tied by the door without in a place where two ways met; and they loose him.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

6 And they said unto them even as Jesus had commanded: The Lord hath need of him; and they let them go.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

7 And they brought the colt to Jesus, and cast their garments on him: and he sat upon him.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen:

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

82. Luke xix. 41-44.

41 And when he was come near, he beheld the city, and wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within

thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

83. Matt. xxi. 10, 11, 14-17; Mark xi. 11.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

11 And when he had looked round about upon all things, and now the eventide was come, he left them, and went out of the city unto Bethany, and he lodged there with the twelve.

Monday before Easter.

84. Matt. xxi. 18, 19; Mark xi. 12-14.

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.[1]

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*. And presently the fig tree withered away.

85. Matt. xxi. 12-14; Mark xi. 15-18; Luke xix. 45, 46.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.[2]

86. Mark xi. 19; Luke xix. 47, 48.

47 And he taught daily in the

[1] Literally, for it was not the fig season: *i.e.* the fig harvest, or season for gathering, was not yet come. The fruit of the fig tree appears before the leaf; now, as there were leaves, there should have been fruit: and, as the fig harvest had not yet arrived no figs could have been already gathered. There was, therefore, evidence that the tree was barren, and worthless.—*Note by the Rev. S. Gomperts.*

Still no doubt the real meaning of the incident was symbolical. Our Lord had, some time before, spoken the parable of the barren fig tree (Luke xiii. 6, &c.), and now that his ministry is so near its close, he practically repeats it with an illustration so forcible, that neither the dullest brain nor the hardest heart can refuse to understand.

The warning was addressed primarily to the Jewish nation, to whom he had now come these three years seeking fruit; but it is also an emphatic and terrible admonition to every one of us.

Perhaps we shall perceive the meaning better if we transpose the verse thus: 'he came if haply he might find anything thereon, for the time of figs [or of the fig harvest] was not yet; and when he came to it he found nothing but leaves.'

[2] As we have before said, (see note to par. 6, book iii.) it was a very fit action for

temple. But the chief priests and the scribes and the chief of the people sought to destroy him.

48 And could not find what they might do: for all the people were very attentive to hear him.

19 And when even was come, he went out of the city.

Tuesday.

87. Matt. xxi. 20-22; Mark xi. 20-26.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

88. John xii. 20-36.

20 And there were certain Greeks among them that came up to worship at the feast:[3]

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our Lord to commence his ministry with, to cleanse his Father's house from all the abominations that been suffered to accumulate within its precincts, and no doubt the moral effect of that action, indisputable as it was that the deed itself was right, and that such a scene as this market ought never to have been permitted in such a place, would have remained during these years to prevent the profanation from being renewed. But now the time draws nigh that the Holy Saviour will yield himself to be offered up for the sins of the world, and the powers of darkness are gathering all their strength to compass his destruction, not knowing it is their own kingdom they are ruining by their temporary triumph. And the chief priests and Pharisees, blindly led by them and by their own bitter hatred of that meek and lowly One, are plotting and contriving for any means by which they might destroy him. And therefore they would doubtless think it a very politic thing to invite the traders to resume their profane traffic within the temple, and be prepared, if he attempted to eject them again, to rise up in opposition and slay him in the tumult. But it only resulted in their own confusion: they found themselves, as they had done before, unable to withstand the terror of his presence when he chose to put it forth; and the desecrators of the sanctuary were once more driven before him without the power to resist his word. "None could stay his hand, nor" until he chose to veil again his divinity behind the curtain of his human nature "could say unto him, What doest thou?"

[3] There is no date given to this transaction, and I have therefore placed it here because I think these Greeks who had so great a wish to see Jesus would not lose any more time than they could help in gaining access to him. It would seem to have occurred during his morning walk to Jerusalem, for *v.* 28 implies that the conversation related took place out of doors, and yet *v.* 44 as strongly intimates a discourse in the temple. Probably the strangers went to meet him, as crowds of people did when they knew he was coming, and then were presented to him on the way.

One feels again, in reading the whole account that it is but a very brief report of perhaps a long disputation with the people surrounding him, chiefly no doubt carried on by the Scribes and Pharisees

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.
27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.
30 Jesus answered and said, This voice came not because of me, but for your sakes.
31 Now is the judgment of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all *men* unto me.
33 This he said, signifying what death he should die.
34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

89. John xii. 37-43.

37 But though he had done so many miracles before them, yet they believed not on him:
38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
39 Therefore they could not believe, because that Esaias said again,
40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.
41 These things said Esaias, when he saw his glory, and spake of him.
42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

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who we know were always dogging his steps and seeking to entangle him in his talk: and it would seem that Jesus, perceiving their object was only to cavil or to entrap him, disappeared from among them (*v.* 36), as he had done more than once before; and afterwards went into the temple on his daily task of teaching and preaching as long as he was with them.

43 For they loved the praise of men more than the praise of God.

90. John xii. 44-50.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Wednesday.

91. Matt. xxi. 23-32; Mark xi. 27-33. Luke xx. 1-8.

27 And they come again to Jerusalem:

23 And when he was come into the temple, as he taught the people and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. For they feared the people: for all *men* counted John that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, Sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

92. Matt. xxi. 33-44; Mark xii. 1-12; Luke xx. 9-18.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-

press in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away empty and shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?[4]

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written in the scriptures, The stone which the builders rejected, the same is become the head of the corner?

42 This is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

93. Matt. xxi. 46; Luke xx. 19.

19 And the chief priests and the scribes the same hour sought to lay hands on him; for they perceived that he had spoken this parable against them.

46 But when they sought to lay hands on him, they feared the multitude because they took him for a prophet.

94. Matt xxii. 1-14.

1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fat-

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4 Mark and Luke seem to imply that our Lord himself answered his own question as to what should be the righteous doom of the wicked husbandmen. But they do not actually say so; and Matthew plainly avers that "they," the chief priests and elders whom he was addressing, gave the answer. The fact would seem to be that some of his hearers, not considering the drift of the parable, replied according to the natural dictates of justice, and unawares condemned themselves; but then probably on Jesus repeating their words, the older or more clear-sighted ones 'perceived that he spake of them,' and replied, as Luke says, "God forbid!" Well had it been for them if they had acted upon their own conscience-drawn confession, and repented.

lings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:[5]

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

95. Matt. xxii. 15-22; Mark xii. 13-17; Luke xx. 20-26.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

14 And when they were come, they said unto him, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

15 Shall we give, or shall we not give?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then said he unto them, Render therefore unto Cæsar the things

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5 Many ask, how could a poor man, just taken from the 'highways' provide himself with a garment fit to attend a king's wedding feast in? The answer is, the garment was ready provided for him, if he had chosen to accept it. It was the custom in those days—it is still in some parts of the East, to present every guest on such occasions with a robe of state on purpose that he might appear in the king's presence suitably attired: and therefore this man's refusing it, and insisting on going in in his beggar's rags, implied either an insufferable self-conceit, or a deliberate intention to insult the royal inviter. It is this which makes the parable so wonderfully forcible. The Lord has provided a righteousness for us, even the righteousness of his glorious Son: He bids us accept it by faith and be clothed therewith; but many of us will not receive this, but try to patch up our own poor rags of morality to appear before him in. IT IS NOT THE LORD'S FAULT IF ANY ONE SOUL IS LOST, for he freely offers us the pardon for our sins, and a spotless holiness which even his all-searching eye shall accept as perfect and worthy of his everlasting kingdom. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel xxxiii. 11.)

which are Cæsar's; and unto God the things that are God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. And they left him, and went their way.

96. Matt. xxii. 23-33; Mark xii. 18-27; Luke xx. 27-39.

27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: but are as the angels which are in heaven, and are the children of God, being the children of the resurrection.[6]

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: for all live unto him: ye therefore do greatly err.

39 Then certain of the scribes answering said, Master, thou hast well said.

33 And when the multitude heard *this*, they were astonished at his doctrine.

97. Matt. xxii. 34-40; Mark xii. 28-34.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

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[6] It was commanded by the Levitical law, that if a man died without children, his brother was to take his wife and raise up seed unto his brother; *i.e.*, the first son that was born was to be counted as the dead man's child, and to succeed in the name of the brother that was dead, "that his name should not be put out of Israel." (Deut. xxv. 6.) The ancients considered it, as we see all through the scripture, a very great misfortune to have no children whereby to perpetuate their name; and to the Jews especially it was the more so, because every one hoped he might be the ancestor of the promised Messiah. This, like many other of the Mosaic laws, was intended to keep the line of his descent the more conspicuously clear from Abraham downwards.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first and great commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

40 On these two commandments hang all the law and the prophets.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

98. Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-44.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David, by the Holy Ghost, call him Lord, saying, in the book of Psalms,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son? And the common people heard him gladly.

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

99. Matt. xxiii. 1-36; Mark xii. 38-40. Luke xx. 45-47.

45 Then in the audience of all the people spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and

Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

100. Matt. xxiii. 37-39.

37 O Jerusalem, Jerusalem, *thou*

that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

101. Mark xii. 41-44; Luke xxi. 1-4.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all that she had, *even* all her living.

102. Matt. xxiv. xxv.; Mark xiii. 1-37; Luke xxi. 5-36.

1 And Jesus went out, and departed from the temple: and one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, Jesus answering said, Seest thou these great buildings? the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many. And the time draweth near: go ye not therefore after them.

7 And when ye shall hear of wars and rumours of wars, see that ye be not troubled: for all *these things* must come to pass. For *such things* must needs be; but the end *shall* not *be* yet.

7 For nation shall rise against nation, and kingdom against kingdom.

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

8 All these are the beginning of sorrows.

9 But take heed to yourselves: for then shall they deliver you up to be afflicted, and in the synagogues ye shall be beaten:

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

13 And it shall turn to you for a testimony.[7]

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[7] A testimony for *you*, that you have been faithful to your Lord: a testimony against *them* that they have refused his gospel.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

12 Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against *their* parents, and shall cause them to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

16 Then let them which be in Judæa flee into the mountains, and let them which are in the midst of it depart out: and let not them that are in the countries enter thereinto.

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except that the Lord had shortened those days, there should no flesh be saved: but for the elect's sake whom he hath chosen, he hath shortened the days.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

23 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

23 But take ye heed: behold, I have foretold you all things.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is*

in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

28 And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

3[illegible] Now learn a parable of the fig tree, and all the trees: When his branch is yet tender, and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand.

33 So likewise ye, when ye shall see all these things, know that the kingdom of God is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, neither the Son, but the Father only.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. For ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites; there shall be weeping and gnashing of teeth.

37 And what I say unto you I say unto all, Watch.

Matt. xxv.; Luke xxi. 37, 38.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

9 But the wise answered saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the Lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from

me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.[8]

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.[9]

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[8] This is the conclusion of our Lord's public ministry. The people, as usual, "came early in the morning to the temple to hear him," but his voice was never more heard there, nor in the "places of public resort:" his personal share of this work was finished. The tones that rang in the inmost hearts of the hearers, whether for rebuke, for comfort, for persuasive exhortation, for terrible denunciation, were thenceforth silenced for ever, until they shall again be heard from the lips of him who shall come in the glory of his Father.

His few remaining days on earth were spent in preparing both himself and his disciples for the end; and in accomplishing that great end itself for which he came into the world,—the glorifying of the Father's broken law, and the salvation of the "multitudes that no man can number" by the sacrifice of himself for the sins of the world.

[9] These two verses appear to be a sort of retrospective remark with respect to the manner of our Lord's passing the time of this his last visit to Jerusalem. He spent the day-time in the temple "teaching;" and "at night he went out" of the city to his lodging "in the Mount of Olives;" *i.e.*, most likely at Bethany. (See par. 16, book vii.)

Book VI.

THE LAST DAYS AND DEATH OF OUR LORD.

1. Matt. xxvi. 1-5; Mark xiv. 1, 2; Luke xxii. 1, 2.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people; for they feared the people.

2. Matt. xxvi. 6-13; Mark xiv. 3-9.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.[1]

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[1] "Though many of these circumstances are very similar to those of the history recorded in John xii. 18, it seems nearly certain that they are two different actions. That took place 'six days before the passover:' this only two. That was *probably* in the house of Martha: [Martha would hardly have been serving in any house but her own:] this was 'in the house of Simon the leper.' In that case Mary anointed the *feet* of Jesus: in this the ointment was poured on his *head*. Twice, therefore, in the last six days of his life Jesus was anointed by a pious woman: twice his disciples, one or other of them, complained of the waste of the ointment; and twice our Lord commended the love thus shown him, and vindicated it from misconstruction."—*Professor Scholefield; Passion Week.*

3. Matt. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 3-6.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them,

15 And said *unto them*, What will ye give me, and I will deliver him unto you?

5 And they were glad, and covenanted to give him thirty pieces of silver.

6 And he promised, and from that time he sought opportunity to betray him conveniently unto them in the absence of the multitude.

Thursday before Easter.

4. Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13; John xiii. 1.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

12 And the first day of unleavened bread,[2] when they killed the passover, he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, My time is at hand; I will keep the passover at thy house. Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

13 And they went, and found as he had said unto them: and they made ready the passover.

5. Matt. xxvi. 20; Mark xiv. 17; Luke xxii. 14-18.

14 And in the evening when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.[3]

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[2] That is, the first day of the feast of unleavened bread, during which (*i.e.* during which feast, not on that special day) they killed the passover. St. John tells us in unmistakable terms that the day on which our Lord suffered was 'the *preparation* of the passover,' John xix. 14; and St. Matt. also speaks of the day after his death as 'the day that followed [not 'the passover,' but] the 'preparation,' ch. xxvii. 62. And our Lord too had said, Matt. xxvi. 2, "Ye know that *after two days* is the feast of the passover:" an expression he would hardly have used if the passover had been on the morrow. And St. John further mentions, ch. xviii. 28, that 'they themselves,' *i.e.* the chief priests, [illegible] into the judgment hall—[illegible] might eat the passover,' which they could not therefore have eaten at that time.

Most probably this 'day of the preparation' had come to be counted as the first day of the passover-time, though it was not the passover-day.

[3] As it has been before observed, it seems plain from many passages that our blessed Lord celebrated his last passover with his disciples the day *before* that appointed for the celebration of it. Many passages might be cited besides those mentioned above; and indeed John xiii. 1 (par. 4) appears conclusive on this point. He was, so to speak, obliged to do so if he kept it with them again at all; for it was necessary that he should fulfil to the letter all the predictions of Scripture concerning him.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:[4]

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

6. Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20.

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body, which is given for you: this do in remembrance of me.

20 Likewise also, after supper, he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; (and they all drank of it;)

28 For this is my blood of the new testament, which is shed for you and for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

7. Matt. xxvi. 25; Mark xiv. 18-21; Luke xxii. 21-23.

21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

19 And they began to be exceeding sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

23 And they began to enquire among themselves, which of them it was that should do this thing.

25 Then Judas, which betrayed him, answered and said, Master, is

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The Passover Lamb had been the type of Christ ever since it was first appointed, and he had now fulfilled the requirements of the type in all respects save one, its death. And this also must be fulfilled to the letter: on the same day and in the same hour in which all through the land that emblematic lamb was slain, he, the true Paschal Lamb, was to be slain 'for the sins of the world.'

But yet 'with desire he desired to eat this passover with them before he suffered.' His loving heart yearned over his sorrowing disciples, and over his future church too to the end of time. He desired to leave them that precious legacy of comfort and counsel embodied in these wondrous chapters of St. John; and the yet more precious legacy of the sacrament of this last supper by which his people were to constantly 'show forth his death until his coming again.' And therefore in the exercise of his royal prerogative as God, and first institutor of the passover, he put aside his own rule of keeping it on its especial day: and thereby intimated besides that the Mosaic dispensation, of which that ordinance was so indispensable a rite, was about to be superseded by the better dispensation of the gospel.

Since writing the above, I have been informed that learned men, while they consider there is no doubt that our Lord did anticipate the passover-day, as stated above, conclude there must have been some rule permitting a certain deviation from the appointed time for those to whom the proper hour might be inconvenient. It may be so: yet certainly the earnestness of the Saviour's wish seems to imply that it was something extraordinary that he 'desired.' All we know is that he did most earnestly desire to eat this one more passover with them 'before he suffered;' and all we have to do is to strive and pray that the 'travail of his soul may not be thrown away—as it were rejected,' or 'trampled upon' by any one of us for whom he endured all.

[4] This was not the sacramental cup which came afterwards (see ver. 20, p. 6). It would seem as if our Lord wished to mark with a special emphasis that singular declaration of his, "I say unto you, I will not drink henceforth of *this* fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. xxvi. 29.)

What is the precise meaning of these words is hidden from us at present; but we may well ponder upon the mystery they hint at, twice repeated as they are; though we shall never understand that mystery fully till we reach the 'Father's kingdom' ourselves.

it I? He said unto him, Thou hast said.

8. Luke xxii. 24-30.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

9. John xiii. 2-20.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, [illegible] wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him. Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

10. John xiii. 21-30.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.[5]

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

11. John xiii. 31-35.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

12. Luke xxii. 34; John xiii. 36-38.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

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5 It would seem from the whole tenor of this narrative, that when Jesus first gave the warning to the disciples of a traitor in the midst of them (par. 7), they received but a vague sort of impression of it, as if it were yet a long way off; and so, though "very sorrowful," let it pass by at the time. They were besides just then absorbed by "a strife among themselves which should be the greatest" (Luke xxii. 24), and evidently imagined that the temporal kingdom was close at hand—however enemies, open or secret, might oppose it; and therefore the question of their own degrees of pre-eminence in it—a question often arising among them before—seemed more important to them at the moment than the prospect of some future unsuccessful act of treachery, of which besides each one thought himself incapable. Judas most probably was seated near to our Lord, and asked him as it were secretly; for the rest plainly did not overhear his question of "Master, is it I?" or the answer to it: for when Jesus afterwards here repeats the warning, they still do not know of whom he speaks; and Peter, unable any longer to bear the suspense, "beckons" to John to ask him. Apparently, too, John asked, and the Saviour answered in an undertone, still unheard by the rest. (See verses 22, 27-29.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

13. John xiv.

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father: and as the Father gave me commandment, even so I do. Arise, let us go hence.

John xv.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know

that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

John xvi.

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?
20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.
25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.
26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31 Jesus answered them, Do ye now believe?
32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

14. John xvii.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
6 I have manifested thy name

unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture may be fulfilled.

13 And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

15. Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39; John xviii. 1, 2.

1 When Jesus had spoken these words, and when they had sung an hymn, they went out as he was wont, over the brook Cedron, into the mount of Olives, where was a garden, called Gethsemane, into the which he entered: and his disciples followed him.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

16. Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren,

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

17. Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 40-46.

40 And when he was at the place, he saith unto the disciples, Sit ye here, while I go and pray yonder.

And he said unto them, Pray that ye enter not into temptation.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy:

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther,

41 And he was withdrawn from them about a stone's cast, and fell on his face, on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

44 And he left them, and went away again, and prayed the third time, saying the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest:[6] it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

18. Matt. xxvi. 47-50; Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 3-11.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and swords and staves.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast and lead *him* away safely.

49 And forthwith he went before them, and came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?[7]

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto him, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

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6 Some good authorities translate these words as a question: "Do ye yet sleep on and take your rest?"

7 Our blessed Lord, in the fearful hours of conflict and agony just described, had doubtless been not only wrestling with the powers of darkness, but bearing the unutterable pangs of distress for the sins of the whole world; sins which he had voluntarily taken it on himself to bear for us, and which were therefore imputed to him for the time as if he himself—the Holy and Sinless One—had been guilty of them all. And as that fearful ocean of guilt and shame rolled over his innocent soul, as the whole black history of sin, from the first of all in Paradise till the last one that shall fill up the measure of man's iniquity rose before his mind in all its hideous defilement and horror, and still let us bear in mind that he was for the time accused for all—he had to bear the wrath of the sin-avenging God for all!—it is no wonder that the agony of his soul wrung from the poor weak body—'sweat as great drops of blood,' or that there was need for the ministration of 'an angel from heaven to strengthen him,' lest that perfectly human body should perish in the struggle while yet but half the work was accomplished.

But this fight is fought out at last, and he returns to the disciples. Yet the pause of relief is but momentary: almost ere he has time to breathe from one flood of anguish, another comes upon him. 'While he yet spake' came they who should drag him to endure the last dread penalty of the offended law. And at their head, as the prophets had long ago foretold, came 'his companion,' his own familiar friend; who had eaten bread with him, and walked in company with him to the house of God,' to betray him into the hands of his enemies. Was it not most natural that he should as it were half unconsciously adopt the words of prophecy and say, "Is mine own familiar companion indeed come against me?" And again, was it not in full accordance with his infinite compassion even for his enemies, that he should add, as his words imply, "Knowest thou against whom thou art come?" (Luke xxiii. 34,) followed by the terrible words, piercing thro' the wretched traitor's heart with the certainty that that all-seeing eye beheld its blackest depths, "Judas, betrayest thou the Son of man with a kiss?"

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.[8]

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be? the cup which my Father hath given me, shall I not drink it?

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.[9]

56 And all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me: but this is your hour, and the power of darkness. The scriptures must be fulfilled.

19. John xviii. 12-14, 24.

12 Then the band and the captain and officers of the Jews took Jesus and bound him,

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8 Once more, and for the last time, he puts forth the flash of the veiled Divinity which no mortal can withstand: he but looks upon them and they "go backward" and fall to the ground! And if he had so willed, they would never have risen again from that swoon of mortal terror: they would have been "consumed in a moment" as were "the captains of fifties with their fifties" before Elijah; or the earth would have opened her mouth and swallowed up the impious beings who dared to lay sacrilegious hands upon her Lord. But he "came not to destroy men's lives but to save them, and give his life a ransom for many." It is the last and most awful warning he gives them, that they are fighting not against man but against God himself in him. And having given them this warning, having made a last effort to save them from their wickedness, and having proved besides to them and to all the world that his sacrifice of himself was wholly voluntary in every sense, he withdraws his terrors, and meekly surrenders himself to die for the sins of the world. Oh how must the angels have felt as they beheld all this, burning to rescue him from such indignities, such untold sufferings, and withheld even by him who was to endure them! And oh, fellow-sinners, what ought we to feel!

9 He "answered" to the armed crowd, which would doubtless be enraged by the blow and ready to murder the man who had given it. But Jesus never forgets to care for his disciples even in the midst of his own sufferings: he says in effect to the angry mob, "Pardon their mistaken zeal: their love for me their Master has caused this." And they dare not disobey his words: even when he yields himself their captive, he is as a king among them, and the disciples are suffered to "flee" without a hand being raised against them.

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

24 Now Annas sent him bound unto Caiaphas the high priest.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

20. Matt. xxvi. 57, 58; Mark xiv. 53, 54; Luke xxii. 55; John xviii. 15.

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where were assembled all the chief priests and the elders and the scribes.

15 And Simon Peter followed Jesus afar off, to see the end. And *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

21. Matt. xxvi. 69, 70; Mark xiv. 66-68; Luke xxii. 55, 56; John xviii. 16, 17.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then there cometh one of the maids of the high priest: the damsel that kept the door.

67 And when she saw Peter warming himself, she beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. Thou also wast with Jesus at Nazareth.

57 And he denied before *them* all, saying, Woman, I know him not: I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.[1]

Good Friday.

22. Matt. xxvi. 59-66; Mark xiv. 55-64; Luke xxii. 66-71; John xviii. 19-23.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare[2] false witness against him, but their witness agreed not together.

57 And there arose certain and

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[1] They had made their fire out in the courtyard, either on the ground or in a chafing-dish, as is the custom in the east.

[2] It was false because our Lord's words were not "I will destroy this temple," but "Destroy," &c. (John ii. 19.) And it was

bare false witness against him, saying,

58 This *fellow* said, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing.

67 And the chief priests and the scribes asked him, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

64 Jesus saith unto him, Thou hast said.[8] And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

62 And Jesus said, I am: and I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? they answered and said, He is guilty of death.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

23. Matt. xxvi. 67, 68; Mark xiv. 65; Luke xxii. 63-65.

67 Then did they spit in his face, and buffeted him; and others covered his face, and smote *him* with the palms of their hands,

61 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

65 And many other things blasphemously spake they against him.

63 And the men that held Jesus mocked him, and smote *him*. And the servants did strike him with the palms of their hands.

24. Matt. xxvi. 71, 72; Mark xiv. 69, 70; Luke xxii. 58.

69 Now Peter sat without in the palace:

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

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more false in the light in which they put it; for they tried to found upon them a charge of disloyalty to his own people and religion, and perhaps of rebellion; and for that purpose doubtless distorted both his words and the surrounding circumstances in which they were spoken.

[8] "Thou hast said." Both Jews and Romans had a notion,—the first that the Lord, and the second that their gods spake often to them in chance words of everyday life. An expression dropped by a person without thinking, a random saying of a child, or many such-like things would often be taken up in this way as an "oracle." It is quite in accordance with this that our Lord said both to the High Priest, and afterwards to Pilate, "Thou hast said." "*I* did not tell you I was this or that; your own mouth said it, not mine. Therefore you have yourself spoken by an oracle the truth concerning me." (See also John xi. 47-52.)

25. Matt. xxvi. 73-75; Mark xiv. 70-72; Luke xxii. 59-62; John xviii. 25-27.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan. And they that stood by came unto *him* and said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto:* thy speech bewrayeth thee.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him?

74 Then began he to curse and to swear, *saying*, I know not this man of whom ye speak. And immediately, while he yet spake, the cock crew.

61 And the Lord turned,[4] and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

26. Matt. xxvii. 1, 2, 11-14, 19; Mark xv. 1-5; Luke xxiii. 1-6; John xviii. 28-38.

1 And straightway in the morning[5] the chief priests held a consultation with the elders and scribes and the whole council, against Jesus to put him to death.

2 And when they had bound him, the whole multitude of them arose, and led him away, and delivered *him* to Pontius Pilate the governor. And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

31 Then said Pilate unto them, Take ye him, and judge him ac-

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[4] We must bear in mind how differently the eastern houses were built from ours. The "council" of the Jews would be held in an open court, perhaps roofed over, perhaps not; but at all events open all round, so that groups of people outside could see quite plainly what was going on within. "The Lord turned and looked upon Peter," a look which went to his heart, and by the divine power wrought such a work in him that he was a changed man from thenceforth.

Professor Scholefield remarks, that "if this simple sentence were found in a profane writer, it would be quoted by critics, and justly too, as one of the finest examples of the sublime anywhere to be met with."—*Passion Week*, page 76.

[5] "In the morning," *i. e.*, doubtless as soon as their Roman governor's hour for morning business arrived. They had held, their own council or Sanhedrim before, this, "as soon as it was daylight." (Par. 22, *v.* 1; *v.* 66 of Luke xxii.)

cording to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:[6]

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.[7] To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

27. Luke xxii. 6-10.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season,* because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

28. Luke xxiii. 11-16.

11 And Herod with his men of war set him at nought, and mocked *him,* and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent

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[6] "It is not lawful," &c. The Jews themselves bore testimony by this admission that their Messiah was and must be come. They declare that their subjection to a foreign ruler is so complete that they have no longer the power even to sentence to death an offender against their law; and they appeal to that foreigner to sanction the execution. Yet it was declared in their Scriptures that "the sceptre should not depart from Judah *until Shiloh come.*" (Gen. xlix. 10.) And if this was not the departure of the sceptre, what could be? or if this word of God might be set aside or explained away, what other word of his could be depended upon?

[7] See note to par. 22, *v.* 64.

you to him; and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.[8]

29. Matt. xxvii. 15-23; Mark xv. 6-14; Luke xxiii. 17-23.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ, whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

30. Matt. xxvii. 24-30; Mark xv. 15-19; John xix. 1-16; Luke xxiii. 24, 25.

1 Then Pilate therefore took Jesus and scourged *him*.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.[9]

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[8] Scourging was such a terrible punishment among the Romans,—strips of skin and even flesh flying off with the merciless thongs, that Pilate might well think the Jews could not but relent towards their prisoner when they beheld him thus cruelly mangled—him who, as he doubtless well knew, had done nothing but deeds of kindness and mercy for them. But this was not to be,—"the punishment of our sins was laid upon him; and with his stripes we were to be healed;" and so the malice of his enemies, and the pity or cowardice of Pilate alike only added to his sufferings, and thereby—O wonder of wonders! completed to the full the atonement for *our* iniquities.

[9] The word used by Matt. for "robe" means a soldier's coat. A shabby worn-out cloak belonging to one of the band would answer the purpose of mockery and insult, and is most likely what was used on the occasion.—*Rev. C. W. B.*

St. Matthew speaks of a scarlet robe; St. John of a purple. Scarlet and purple were both accounted the "royal colours;" and there might well have been some of both in the robe which they mockingly cast about the Saviour; for the easterns are always fond of gay colours for even the commonest purposes. It is likely enough, therefore, that some of these cast-offs might be of both these colours. And the more shabby and ignominious it looked, the better it would be suited to their purpose just then; for all that the mockers cared for was to gratify their own lust of cruelty, by heaping upon him the bitterest insults, as well as the keenest tortures they could devise.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand:[1] and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews![2]

30 And they spit upon him, and took the reed, and smote him on the head, and bowing *their* knees worshipped him.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid,[3]

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[1] There are many kinds of reed growing in the East, from the feeble rush of moist places to the huge bamboo. This last again, with the smaller sizes of which we are so familiar, as "cane," is found of all diameters up to sometimes eight or nine inches, and is invaluable in all cases where hardness, lightness, and strength together are required. In India the large sizes are always used for tent-poles, and the smaller ones for innumerable purposes, down to the staff for the support of the aged, or the stick in the hand of the cattle driver. It was most likely one of these that the soldiers in mockery placed in the hand of our blessed Lord, and which from time to time they "took and smote him on the head." Their barbarity would not have been satisfied with anything that did not add torture to the insult, both by the savage blows, and by driving the cruel thorns into his sacred head.

[2] Thrice our blessed Lord had to endure the "trial of cruel mockings;" from the Jews, from "Herod and his men of war," (par 28), and from the Roman soldiers under Pilate. A most suggestive symbol this of what has always been from that day till now. Those who profess a vast zeal for God, but who in their pride of heart err from his ways and then persecute those who in practice and doctrine differ from them, typified by the chief priests and scribes; the infidels symbolized by Herod and his followers; and the heathens, whether proud as of old or debased as in the present time, represented by the 'band' of the Roman governor; all join alike in insulting him; by refusing or falsifying his gospel. Some do it through ignorance and some through much worse: he will judge them and judge them righteously at the last day. We think, each one of us, that we at least are not of these mockers; but yet he says to us "Is it nothing to you, all ye that pass by?" and if we, reading or hearing of these his sufferings for *us* protest not against them by the devotion of our own lives to him, do not we tacitly join in mockery of his claims to be our King as well as our Saviour?

[3] In this remarkable narration, if one can spare a thought from him, who is the chief and central personage in it, and on whom one's attention is so rivetted, that it seems difficult to turn off one's ideas to any of the other actors in it; if I say one can spare a thought from him, one cannot but be struck with the unaccountable conduct of "Pontius Pilate the governor." History tells us that he was a bold bad man, utterly regardless of any considerations of right or wrong, a great oppressor of the Jews, and only caring to enrich and aggrandize himself at their expense. He had besides an army of Roman troops under him whom he did not scruple to use to carry out any fresh caprice or severity whenever it pleased him, and whom the Jews were altogether powerless to resist; and they (the Jews) were in such complete subjection to the Romans, that, as they themselves tell him, they could not even execute a condemned criminal without his sanction; he may decree what he pleases, and no one can say nay to him; and yet he "is afraid" to act either one way or the other, and his irresolution and almost distress in this matter are fearful to see. Why did he not say, "You shall not put this man to death," when he was so convinced of his innocence? When it was any matter that his own mind was set upon, he cared nothing whether it

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.[4]

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us and on our children.

15 And *so* Pilate, willing to content the people, gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

31. Matt. xxvii. 3-10; Acts i. 18, 19.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of

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made the Jews angry or not—he was safe from their anger with his Roman troops; but now he suffers himself to be cowed by their tumult, and terrified into a course altogether against his own judgment and desire. Then, if he did decide to give them their own way, why should he trouble himself so much about it? What was this prisoner to him more than the numbers of others whose innocent blood had stained his governorship without a thought of scruple or remorse concerning them? Surely it must have been again the look of divine majesty and supernatural holiness of that wondrous Man that awed Pilate's coward heart, and made him feel in spite of himself that One greater than he stood before him. The Jews accused him of saying that he was a King; nay, he had himself avowed his Kingship to Pilate; and his mien was so truly that of a king, though in bonds, that Pilate in his heart trembled before his captive. And now he hears that at captive claims a yet higher title, the title of the Son of God; and the Romans were so familiar with the idea of the gods descending to earth in human form (see Acts xiv. 11; xxviii. 6), that he is "the more afraid," not knowing what vengeance of some offended deity he may incur. Then why did he not use the power so amply in his hand, and rescue Jesus from his enemies? The *sin* was *Pilate's;* but it was over-ruled by the wondrous power of God that Jesus should die for us sinners; yes reader, for you and me.

4 "We have no king but Cæsar." They had just before proclaimed loudly that the kingdom was departed from them (par. 26 *v.* 31), but now, as if to place on record against themselves beyond the possibility of a doubt, that their "Shiloh" *must* be come, they reiterate that declaration in the plainest words that can be desired, "*We have no king but Cæsar.*" What must they have thought of themselves when the passion was past, and they reflected on what they had said!

silver to the chief priests and elders.

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

32 Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26-31; John xix. 16, 17.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

17 And he bearing his cross[5] went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, father of Alexander and Rufus, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, *Blessed are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?[6]

33. Matt. xxvii. 33-44; Mark xv. 22-32; Luke xxiii. 32-38; John xix. 18-24.

22 And they bring him unto the

[5] It was the custom to make criminals carry their own cross to the place of execution, and the Lord so started on his way, but according to tradition fainted under the burden. It was no wonder he should faint; the whole of the night before he had not only had no rest, but he had had to endure that fearful conflict with the powers of darkness which had so nearly worn away his human life that it needed the ministering angel to 'strengthen him;' to that, as we have seen, succeeded only hour after hour of fresh suffering both of body and of mind even until now; and now he is tortured and bleeding with the fearful scourging and the anguish of the thorny crown. It must have been a miracle that kept him in life so long; and yet he spares thought from all this pain of his own to lament over the judgments that should overtake his persecutors.

[6] *i.e.*, If such sorrows come upon an innocent person, what shall become of a nation of sinners?

place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh:[7] but he received it not.

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left, and Jesus in the midst.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

25 And it was the third hour, and they crucified him.

34 Then said Jesus, Father, forgive them; for they know not what they do.

36 And sitting down they watched him there.

19 And Pilate wrote a title, and put *it* on the cross.

26 And the writing, the superscription of his accusation, was, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part: and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others: let him save himself, if he be Christ, the chosen of God.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, if thou be the Son of God,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were

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7 Here again is the appearance of a difference which does not really exist. St. Matthew says, "vinegar mingled with gall;" St. Mark "wine mingled with myrrh." In either case the word used signifies the sour wine which was the ordinary drink of the common people, mingled with some bitter, and perhaps narcotic ingredients. The principal of these may have been gall (*rosh*, a poisonous herb,—see Deut. xxix. 18, margin) and myrrh.

It is said to have been a custom among the Jews, founded on Prov. xxxi. 6, to give such a potion to malefactors about to suffer, to stupefy them, and deaden the sense of their sufferings. This Jesus would not drink; he would bear the whole burden, and endure all that was appointed.

crucified with him, cast the same in his teeth [and] reviled him.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,[8]

37 And saying, If thou be the king of the Jews, save thyself.

34. Luke xxiii. 39-43.

39 And one of the malefactors which were hanged with him railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.[9]

35. Matt. xxvii. 45-49; Mark xv. 33-36; Luke xxiii. 44.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying,[1] Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to take him down.

36. John xix. 25-27.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

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[8] This must not be confused with the acts mentioned in pars. 35, 37. The act in both *those* cases was done out of kindness and humanity, but in *this* it was just a "mockery." The Romans were a most cruel people, delighting to inflict suffering on any living thing; and if therefore any poor creature were tormented with an agony of thirst, it would be fine sport for them to aggravate his distress by pretending to offer him drink, but taking care it should not really touch his parched lips.

[9] Matthew and Mark both seem to say that the two malefactors alike "reviled him," while Luke states that one of them not only was penitent himself but also "rebuked" the other. It is quite conceivable that all the accounts may, as in so many cases, be true.

Both the men were "malefactors," for both were "receiving the due reward of their deeds;" and both probably enough, in the anguish of their cruel tortures mingled their cries and groans with imprecations on their executioners and appeals to him who hung beside them, and concerning whom they must have heard the reports with which all Judea rang of the wonders wrought by his simple word. And as the long hours went on, hours which would seem like ages of agony to them, the more hardened of the two would doubtless cast forth his curses not only on their tormentors, but on him also who could "save himself and them" if he chose, but would not: while the other, beholding the superhuman patience and magnanimity of the Divine Sufferer who was enduring as much as they, and yet instead of cursing his murderers, prayed for them, instead of being absorbed in his own sorrows, cared for his mother and comforted the women who wept for him; exchanged his curses for adoration, his hardness and impenitence for faith in him who was passing from the cross to his kingdom.

It has been justly remarked with reference to this incident, "One dying thief was pardoned that no one might despair, and only one, that no one might presume."

[1] Or, according to Mark, "Eloi." "Eli," is the Hebrew for "my God," and Eloi is the same word in the Aramæan dialect.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

37. Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 28-30;

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.[2]

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he cried with a loud voice, It is finished: Father, into thy hands I commend my spirit: and having said thus, he bowed his head, and gave up the ghost.[3]

38. Matt. xxvii. 51-56; Mark xv. 38-41; Luke xxiii. 46-49.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, and glorified God, saying, Certainly this was a righteous man: truly this was the Son of God.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

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[2] We are often told that that one great anguish of the death by crucifixion was the torturing thirst occasioned by the bleeding from the wounds in the hands and feet, and by the exposure of the whole body to the scorching sun: frequently causing high fever and delirium long before death released the victim from his sufferings. It would seem that when Jesus uttered the cry, "Eli, Eli," &c. those who heard it supposed that his mind was wandering from this cause; and one of them compassionating his distress "ran, and took a spunge," &c. But though the relief to the parched mouth and throat would be great for the time, yet it would be short, and the raging thirst would soon return.

And now therefore Jesus, "knowing that all things were now accomplished," knowing that he had by this time drained the very last bitter drop of wrath for us, and that the glorious work of our redemption, which he had pre-resolved from all eternity, was DONE; now, to mark unmistakably the fulfilment of prophecy in himself (see Ps. lxix. 21, & cxliii. 6), "saith, I thirst." And then once more a pitying, perhaps worshipping bystander supplies this his last human need; and then the cry of triumph rings from the lips of the dying conqueror "IT IS FINISHED." Surely the "loud voice" of that cry must have echoed through all the universe of God, through the deepest dungeons of hell and the highest vaults of heaven, proclaiming everywhere that the honour of God was vindicated, the power of Satan was broken, and the "multitude whom no man can number," the millions of millions of immortal souls, were redeemed once and for ever by the blood of the Lamb slain (in the purposes of God) from the foundation of the world. (Rev. v. 9; vii. 7-9; xiii. 8.)

[3] The expression in the original implies a voluntary action. He voluntarily dismissed his spirit from his body. (See John x. 17, 18.) He had assumed that body of his own free-will, and of his own free-will he laid it down. He might have done so long before he did, had he so chosen, and have spared himself many an hour of torture and distress; but he would not release himself till the "uttermost tittle of the law" had been fulfilled, the uttermost farthing of our fearful debt of punishment for sin had been paid.

39. Luke xxiii. 54-56; John xix. 31-37.

55 And many women were there beholding afar off,[4] which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, and many other women which came up with him unto Jerusalem.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

40. Matt. xxvii. 57-61; Mark xv. 42-47; Luke xxiii. 50-56; John xix. 38-42.

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: a disciple of Jesus, but secretly for fear of the Jews;

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

52 This *man* came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph. He came therefore, and took the body of Jesus.

46 And he bought fine linen;

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, his[5] own new tomb, which he had hewn out in the rock: wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

42 There laid they Jesus therefore because of the Jews' preparation

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[4] The women are spoken of in John xix. 25 as being close to the cross, but here (*i.e.*, par. 39, *v.* 55) as "afar off." It is probable enough that their love and grief for their suffering Lord would embolden them to disregard as long as it was possible the insults of even the savage soldiers, the exulting priests, and the cruel rabble, but that at length they were driven from their post, and compelled to remain at a distance.

[5] "His;" *i.e.*, Joseph's. Matt. xxvii. 59, 60.

day; for the sepulchre was nigh at hand.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

61 And there was Mary Magdalene, and the other Mary, *the mother* of Joses sitting over against the sepulchre.

41. Matt xxvii. 62-66.

Saturday. '*Easter eve.*'

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Book VII.

OUR LORD'S RESURRECTION AND SUBSEQUENT LIFE ON EARTH.

1. Matt. xxvii. 52, 53; xxviii. 1-4.

IN the end of the sabbath, as it began to dawn toward the first day of the week,

2 Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection,[1] and went into the holy city, and appeared unto many.

2. Mark xvi. 9, 10.

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

3. John xx. 1-18.

1 [For] the first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter,[2] and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

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[1] *i.e.* the resurrection of Jesus. This incident is related by Matthew in ch. xxvii.; and in such a way that had he not expressly mentioned that it was 'after his resurrection' (*v.* 53) one would have supposed it took place at the time of his death. It is simply another instance and proof of what has before been stated; viz. that the evangelists do not in general pay any special attention to the *sequence* of the events they relate.

[2] Perhaps Peter's house was nearer than the others to the sepuchre.

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not;[3] for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

4. Mark xvi. 11.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

5. Matt. xxviii. 5-8; Mark xvi. 1-8; Luke xxiv. 1-10.

1 And Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And when the sabbath was past, very early in the morning the first *day* of the week, they[4] came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them, at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was very great.

4 And when they looked, they saw that the stone was rolled away.

5 And they saw a young man sitting on the right side, clothed in a long white garment and they were affrighted.

5 And the angel answered and said unto the women, Fear not ye:

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[3] *i.e.* Do not strive to detain me. It is the more likely this should be the real meaning of the words, for our gracious Lord permitted the other women to "hold him by the feet and worship him," Matt. xxviii. 9; and it was not likely he would refuse the same happiness to this poor soul to whom he was in the act of shewing this special favour of his first appearance of all. But it is probable that in her transport of joy at seeing him, and her fear of losing him again as suddenly as he had appeared, she clung to him too pertinaciously, and like Jacob, "would not let him go." He therefore gently reproves as well as comforts her, by telling her not to fear, for that he is to tarry a certain time on earth before he finally leaves her and the other disciples and ascends to the Father.

[4] "They," *i.e.* the company named except Mary Magdalene, who, as presently stated, probably started before them.

for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples and Peter that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

8 And they departed quickly from the sepulchre with fear and great joy;

8 And they fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid, and did run to bring his disciples word, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

6. Matt. xxviii. 9, 10.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.[5]

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[5] There can be little doubt that these different and apparently conflicting accounts of the inspired historians relate to distinct visits of the faithful women at the sepulchre; although they themselves do not say so, but rather give the different details as it were in a lump, without caring to sort out the particulars of each into their own places. And that this view is correct will appear evident from the following considerations.

First, we are expressly told, (Mark xvi. 9) that when Jesus had risen—he appeared "*first* to Mary Magdalene," &c. which could not have been had she been with a company; and this too by Mark himself, who had previously given a short and general account of the two visits together, ch. xvi. 1-4, and who afterwards adds this as a sort of self-correction, as if he would say, "Though I have related the women's visits to the sepulchre in this concise way, yet I mean not that they all went at the same time, for "when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

Secondly, it is mentioned (John xx. 1) that Mary Magdalene came to the sepulchre "*while it was yet dark,*" whereas the others are said as distinctly (Mark xvi. 2) to have been there "at the rising of the sun," *i.e.* considerably later. Whence we may conclude that as she had "been forgiven more, and therefore loved more" than even they, so her bitter sorrow for his loss made her restless to be away from the spot which as she believed enclosed his precious remains, and urged her to hasten thither even though it were "yet dark," and therefore too early to be able to perform the last sad offices of love which she was bent upon rendering to him. (Luke xxiii. 56.)

Note also that in the same passage (Mark xvi. 1) where Mary Magdalene is mentioned along with the others as joining with them, the act she joined them in is expressly stated to have been the buying sweet spices to anoint him, not the journey to the sepulchre. They might well have intended to proceed upon this pious errand all together; but Mary's haste, as

7. Luke xxiv. 11, 12.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.[6]

8. Matt. xxviii. 11-15.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

9. Mark xvi. 12; Luke xxiv. 13-35.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 [For,] behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be con-

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we have already remarked, could not wait from the sepulchre until the others came "at the rising of the sun." Indeed it is more than probable that many visits to the sepulchre would be paid in the course of the day, besides these which are expressly described. (See John xxi. 25.)

These different particulars might seem to some too trivial to notice because the solution of them is familiar to their own minds, and they imagine they must be so to others. I can only say to such that those same particulars have been mentioned to me by some even well-educated and thinking persons as discrepancies which they could not reconcile: and they must therefore be worth noticing.

[6] Peter had visited the sepulchre once before in company with John on the report of Mary Magdalene, and had found it empty. And now there comes in another glad party of the faithful women who also repeat that they have seen angels who have testified to their Lord having risen—yea more, that have seen the Lord himself! And again he "arises" and goes to visit the precious spot and see for himself. Perhaps though he had seen it once, yet he may have been staggered by the unbelief of the other disciples: perhaps he might have had some faint hope that such an appearance might be vouchsafed to himself. We know that at some time of this same day the Lord did appear to him from verse 34 of this same chapter, though no particulars are given.

demned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, the Lord is risen indeed, and hath appeared to Simon.[7]

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

10. Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-23.

36 And as they thus spake, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

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7 Note here the exceeding kindness, the compassionate tenderness of our precious Lord. Peter, who had sinned so grievously and repented so deeply; who in his bitter remorse might perhaps have been tempted to fancy himself cut off from the Lord whom he had with oaths and cursing (Mark xiv. 71) denied; first has a special message sent to himself by the angel (Mark xvi. 7); and now is vouchsafed the unspeakable happiness of an appearance of the Lord himself, and that too on the very first day of his resurrection. Well might Peter's heart be so fired with love towards this wondrous Master that he should thenceforth live the life and at last willingly die the death of a martyr for his sake. And now too, only those who know him not think his service hard or unpleasing: they to whom he manifests himself (John xiv. 21), who behold him by faith as Peter did with his bodily eyes, cannot but love him—love him so deeply, so truly, that it is a joy instead of a servitude to do his will and to devote themselves altogether to him.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them. Then were the disciples glad, when they saw the Lord.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.[8]

24 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

11. Matt. xxviii. 16; John xx. 24-29.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas,

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8 This did not mean that they were not to leave Jerusalem at all, for our Lord had himself "appointed them" to meet him in Galilee (Matt. xxviii. 7, 10, & 16), but only that they were not to set out on their errand of evangelising the world until they had received this gift of the Holy Spirit.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.
28 And Thomas answered and said unto him, My Lord and my God.
29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.
16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

12. John xxi. 1-24.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.[9]
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.
3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.
8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.
9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
10 Jesus saith unto them, Bring of the fish which ye have now caught.
11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.
16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep.

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[9] This appearance of our Lord to the seven disciples at the lake of Galilee is shewn to have preceded that "upon the mountain" by John xxi. 14. It was his third appearance to the apostles. They were now waiting the time appointed to meet Jesus upon "a certain mountain." (Matt. xxviii. 16.)—*Note to Dr. Robinson.*

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things: and wrote these things: and we know that his testimony is true.

13. Matt. xxviii. 17-20; 1 Cor. xv. 6.

6 After that, he was seen of above five hundred brethren at once:

17 And when they saw him,[1] they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world.[2] Amen.

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[1] The "appointed" time had now come for that interview with the Lord which he had promised them, and for which they were now waiting in Galilee.

It would seem probable that this time and place had been appointed of our Lord for a more solemn and public interview, not only with the eleven, but with all his disciples in Galilee; and that therefore this was the occasion on which according to St. Paul, "He was seen of above five hundred brethren at once." That the interview in Matt. xxviii. 16, &c., was not with the eleven alone seems evident from the fact that "some doubted," which could hardly be supposed true of any of the eleven. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the "number of the names" *in Jerusalem* were together only "about one hundred and twenty." (Acts i. 15.)—*Note to Dr. Robinson.*

And John xxi. 14, expressly states that the interview related in par. 12, was the third of our Lord with his disciples; therefore it must have preceded this, as there have been two mentioned before. This would therefore be the fourth.

[2] It is a remarkable fact that we never hear of our Lord having appeared to his mother, nor is she even once mentioned in connection with his resurrection. The angels direct the women to "go and tell his disciples," and even add "and Peter," no doubt in compassion for his remorse for his denial of his Lord; and "the women," we are told, "did run to bring his disciples word;" but there is not the remotest allusion made to her. Yet if there had been any truth in what the Church of Rome teaches with respect to her (the Virgin Mary) she should surely have been given the place of honour in all these transactions: she should have been the first to see him again, the most favoured in every

14. John xx. 30, 31.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

15. Luke xxiv. 50-53; Acts i. 1-11.

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

50 And he led them out as far as to Bethany, and after he had spoken unto them, he lifted up his hands, and blessed them.

21 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, and a cloud received him out of their sight.

19 [And] he was received up into heaven, and sat at the right hand of God.[3]

10 And while they looked steadfastly toward heaven as he went

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way in all the forty days of his resurrection-life on earth. Nor is this all; his unvarying dutifulness and affection to her as the mother of his human nature (though he would not suffer her to interfere with his work as God) as shown especially by his care for her comfort and protection amidst his own dying agonies, would have led us to suppose as quite a matter of course that he would have shewn some such special distinction to her, merely *as* his mother, and in consideration of her special sorrow in her bereavement. A dutiful son with us is always anxious first for his parents, especially after report of his death as by shipwreck or battle; how is it then that he, the perfect One—the tenderhearted, loving Being, whose human sympathies were ever alive to the feeblest token of love to him or to the distress of any ordinary mourner, should have so neglected her as to appear to be wanting in common duty to her? Surely it was no neglect, but a purposely arranged course of action to take away all excuse for the false doctrine which he foresaw would arise in his church; and to testify as strongly as it was possible to do that the merely *human ties* of love or relationship give no one any advantage with him in his character of King of kings and Lord of lords.

I would be very far from asserting that he *did not* appear to his mother, just because it is not mentioned: doubtless there were many appearances as well as many other acts of his that are not recorded (John xxi. 25): I only wish to point out the remarkable, and apparently purposed silence respecting her in all the history after our Lord's resurrection. The only passage in which her name is subsequently mentioned is Acts i. 14.

[3] "I am aware that some critics have thought our blessed Lord took his depar-

up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

16. Luke xxiv. 52, 53; Acts. i. 12.

52 And they worshipped him, and returned to Jerusalem with great joy: from the Mount called Olivet, which is from Jerusalem a sabbath day's journey.[4]

53 And were continually in the temple, praising and blessing God. Amen.

17. John xxi. 25.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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ture to glory on the evening of the resurrection day. (See Luke xxiv. 26.) I believe he did ascend to heaven then, but yet frequently appeared to his disciples during forty days after the resurrection. But his public and visible ascension did not take place till after those forty days. As on the mount of transfiguration, he would appear in glory on the day of the resurrection: but as, when he came down from that mount, he appeared as he did before, so he would appear to the disciples during those forty days.

"Comparing one passage with another, I confess I draw the inference that he did ascend privately on the first occasion, and publicly on the last. When he had finished his work of humiliation—that work of unutterable love, time and space as to him were no more."—*Rev. Dr. Marsh; see Memoir.*

[4] "Bethany, whence the Lord had ascended, lies on the eastern slope of the Mount of Olives, a mile or more below the summit of the ridge. The disciples therefore probably returned to Jerusalem by a path across the mount." Compare Mark xi. 1; and Luke xix. 29.—*Note to Dr. Robinson.*

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Lord, give Thy blessing to this work!

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